

William Rogers

Antichristian Treachery

DISCOVERED

AND

Its Way. Block'd up,

In a clear Distinction betwixt the Christian Apostolical Spirit, and the Spirit of the Antichristian Apostate:

Being an Answer to a Book put forth by William Rogers, falsely called, *The Christian Quaker Distinguished from the Apostate and Innovator.*

Shewing, the backsliding State of him the said William Rogers (and them of party with him) from the Gospel Spirit, the Life of Truth, and the first Love: Wherein he, together with John Story and John Wilkinson (as principally concerned in an Apostate Work) have set themselves in opposition to Evangelical Church-care, and have asperced and abusively slandered the Instruments which God hath made use of touching the same,

In Three Parts.

First, shewing that under the Gospel dispensation, Church-Government, Discipline and Visible Order is justifiable, necessary, and commendable in the Visible Family of God, (according to the Doctrine of Christ, and the Apostolical practice) Being brought forth by, and practiced in the invisible power of God.

Secondly, That John Story and John Wilkinson (together with William Rogers, who hath espoused their Quarrel) and others of party with them, have opposed the aforesaid Visible Discipline and Order (used in the Church of God) to the grief of Gods people, and to the Breach of the Churches peace.

Shewing also, what Godly care, and brotherly Treating (according to Gospel order) hath been used to, and concerning the aforesaid John Story and John Wilkinson (and others of party with them) before the Judgment of Truth, according to the power of God in his people, was given out against them.

Thirdly, That William Rogers in a prejudiced malicious mind, that watcheth for evil, hath laboured to Asperce, and abusively to Calumniate the Church of Christ, with respect to the Government and Order settled therein; and particularly George Fox by name, and divers others whom by name he hath also with false Accusations treated on that wise; Several whereof are herein Inserted and spoken to, for the Satisfaction of the honest hearted to God, where this may come.

Behold the hand of him that betrayeth me, is with me on the Table Luke, 22. 21.

For if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest, that they were not all of us, 1 John 2. 19.

Luke 22:21
John 2:19

Luke 22:12

John 2:19

George Fox

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THE P R E F A C E

Tender Reader,

THou mayest be satisfied that it hath been the Lot of Gods People (the Birth of the Righteous Seed) ever since *Abel* to this Day (who have desired to live a Righteous and Godly Life, void of Offence towards God and Man, during their abode in this World, and to leave a Memorial that might not rot) to suffer Persecution; of which the Scriptures of Truth doth largely make mention, being also demonstrated by the Testimonies of Antient and Modern writers, touching the Affairs of the *Church of God*, from Age to Age, even to this Generation of which we are: And that we, the People called by the Name of *Quakers*, who have believed in the Light of *Christ Jesus*, and testified thereof in Doctrine and Life, have had a large Portion thereof; let the many Reproaches, Mockings, Reviling Speeches, the watchings for Evil, the Hatred, the Fury of malicious Men; we have undergone the many Slanders, and false Accusation that have been cast upon us, being numbered amongst Plotters and Peace-breakers, and the like (though not any thing of that Nature was ever proved against us, or we guilty of:) And for the Testimony of *Jesus*, and Word in the heart, have we been hated all the Day long, by a wicked and perverse Generation: Yea, let the spoyling of our Goods, and Imprisonments that we have sustained, that we might keep our Consciences clear in the Lords fight, testifie on this wise concerning us, ever since we have been a People, for the space of nigh Thirty Years. And blessed be the Lord who hath been our Defence, our Hiding-place, our Refuge, and the Rock of our Salvation unto this present time; that notwithstanding the many perils and dangers we have met withall (to the undoing of us as Men, and to the causing of us to decline the Testimony God gave us to bear, if that Spirit had prevailed) we are a People at this Day saved by the Arm of the Lord, who is God and changeth not, let him have the Praise for ever.

What is the say in your good
Cousin's letter
of the 15th of May

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The good *Apostle* and faithful Servant of *Christ Jesus*, and one who laboured truly in the Gospel, had his share in the tribulating Exercise that attends Gods Heritage; and making mention of the Perils that he had met withal in his Travels and concerns for the Gospels sake, speaks on this wise, *Often in Perils of Water, Perils of Robbers, Perils by my own Country-Men, Perils in the City, in the Wilderness, Perils on the Sea, and Perils amongst false Brethren.*

It may be taken notice of, that amongst the Exercises that had happened to him in his Day, for the Gospels sake; he closes up the matter of his Lamentation and Grief, because thereof, with this, *viz. And Perils amongst false Brethren.*

God hath suffered the like Exercise to befall his People in this our Day; and of all the Enemies that we have met withal, according to Antient Experience, the greatest (with respect to every particular Exercise for God and his Kingdom) have been them of our own House: And with respect to the general concern of Truth (the furtherance whereof is more in our eye then human Repute) that which we have met withal, from the Treachery of *False Brethren*, led aside from the Simplicity of the Gospel, to the wounding of their own Souls, and tending to the breach of the Church's Peace, hath been our Sorrow and Grief.

That God which brought *Israel* out of *Egypt's* Land, and was their Rock and sure Defence, their Walls and Bulwarks against their Foes, their Conduct, Deliverance, and Rest, to the Joy of that People, and his own eternal Praise, hath been the God of our Salvation, and none other; whose eminent Hand hath so appeared for us, that not a Tongue that hath in Judgment risen, hath prevailed, nor a Weapon formed against us prospered. And this is the torment of the cursed Serpent, the old Enemy to that innocent Life Man was placed in, in the beginning; and he hath once more attempted to set himself against the Lord and his People (who in sincerity desires to be approved in his sight, and hath a Witness in many Consciences accordingly) and to break in upon the *Heritage of God*, by his subtil Satanical Transformings (when by no other means he can prevail) is the design that of late he hath had in Hand, and hath entered a few that came out with us, and were Eye-Witnesses of that inestimable Glory, through the bright shining whereof many were turned from Darkness to Light, to behold the excellency of that Kingdom that never
hath

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hath an end; and yet through an evil Heart of Unbelief are departed from that eternal Power which once they knew, and from the fear of his name that appear'd for them; and only pretend to that they are gone from, that they may the more cunningly deceive, and lead back into a corrupt Fleshly Liberty again, to satisfy the Lusts of it, that's the center it tends to, and when it hath tired it self out, there will its end be.

Impartial Reader, When thou hast with an unprejudiced mind, in sincerity of Heart, looked over and weighed this *William Rogers* his Work, the Champion of the backslided Ones, and the Enemy to the Churches Peace, and looks upon the Engine he would perfect his Work by; thou mayest easily see of what Spirit he is, and what his Work tends to, and escape the Snare he would take thee in: Its a false Spirit in which he would betray his Brother even unto Death; its malicious, bending it self with false Accusations and lying Slanders to defame such as have kept their Garments clean, and whose Integrity is approved in Gods sight, and in many Consciences; its wicked in bringing the same to publick view, having for the most part little evidence of any sort to produce, but—*If Reports be true*; its a treacherous Spirit that talks of the Light, and would seem to vindicate Truth's Principles with such a false, malicious, slanderous, wicked Work as his Book is stuffed with; and with seeming Embraces, and standing for the Truth, and the appearance of it; betrays it, and would deliver it up, and the servants of it into the hands of Sinners. Its a false libertine Spirit tending to Ranterism, that inveighs against Friends tender care in the Church of God according to Gospel Order; and vilifies with slanderous reproachful terms, the Government of the Power and Discipline therein Established in Gods visible Family, terming it the bringing into the Churches Mens Prescriptions, and lording it over Mens Consciences, the introducing of the Apostacy again, &c. (All which in Subjection to Gods Power we abominate—and turn it back upon its own Head, to receive the stroke of the Eternal God, which will fall upon the Abbetters of this Spirit (if in time they repent not) as a burden too heavy to bear: They of that Spirit also cry against the seasonable Exhortations and Reproofs of them whom God is pleased to concern on this wise, as Imposing, Overdriving, and the like; they are letting loose, and gratifying a fleshly

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mind,

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mind, and to indulge the same, claiming a right in a wrong spirit, to be left to inward freedom, till they see the Lords re-

quirings; or that it is their duty so to do. This sort of abominable Work is clearly manifested to be the tendency of *William Rogers's* Spirit, as his own Book demonstrates, cleared to the understandings of the unprejudiced and honest Hearted to God, and by the Answer thereunto, (called, *The Accuser of our Brethren cast down*, &c. Sub-

scribed by *Ellis Hook*, in the name of the second Day of the Weeks Morning Meeting in London) may be plainly seen.

That which demonstrates also the treacherous, creeping Work, of this Spirit, is; that although *William Rogers* in his Title Page pretends his Book to come forth in the behalf of himself and many of his Brethren.

The Question being often put (as Hundreds will Witness) and required of him or any to Answer to; *Who would stand by it; Or say they had Unity with its coming forth in Print?* We cannot yet find the Man that declares he owns it; or that will say, *I am one that will stand by it*: And yet a creeping sort of Men, backsliden (of a certain Truth) from God, and turned from the Truth, and work the Works of Darknes, hands it out amongst the loose sort of Professors of Truth; and many other, as the opportunity serves them, notwithstanding known Enemies to the Life of God, and the Testimony of Truth, and despisers of such as have received the same, and holds their Integrity in it.

Reader, It may be cause of Wonder that this People that came out together in the Light and Unity of the one Spirit, and have stood together with Hand and Shoulder, against the many Heads and Horns that have pushed at them; and who have been struck at more or less, under every Government that hath been since they were a People, and none has been able to break them; but all has tended to their Encrease and Stability, in the way they have been led into, and walked in; that such should now, when their outward Ease comes to be enlarged, fall at Odds and Difference amongst themselves, apparently as some may expect, to the great damage, if not the Ruin of them.

In the first place we would have all to know, and take notice, that in the Light and Life of Truth, our antient Unity stands, and in

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in it all are established, who keep Entire and Faithful to it: In it we are the same in Love, in Fellowship (through the eternal Power against which the Gates of Hell shall not prevail) that ever we were; our Life grows in God, our Testimony stands, we are on our way, the Lord is before us, and there's none shall be able to pluck us out of his Hand; our Faces are still *Sion* wards, and our Confidence through the Eternal Power that's enlarged amongst us, to have our Residence there, in that good Land which God hath given us to taste the Fruits of, and the earnest (blessed be God) we have with us of that Inheritance, that never hath an end; and we are comforted in our way, who keep to Truths Life, and if any turn out to the right Hand, or to the left, its their own fault, and will be their own loss; the Lord will be clear, and his People clear, having discharged our Duty thus far concerning them.

Its confessed to the grief of our Souls, there are a few that came out with us, by an Eternal Arm, that have not eyed the Lord and his Power for Safety; but are gone out from us, (having betrayed the Life in which they were with us) and are become not of us: As it was said, *They went out from us, because they were not of us, for if they had been of us, no doubt they would have continued with us.*

It may in truth be told you that have read William Rogers's Book, for your Satisfaction, if you desire it, what sort of Professors of Truth this Evil and Mischief (of being led back again from the conduct of Gods Power, to covet the Flesh-Pots of *Egypt's* Land, and satisfy the Lusts of a corrupt mind, in opposition to the Churches Care, in this Gospel day) hath befallen.

First, They are such as although the Openings of life, and the hidden Wisdom of the pure God, were in some measure Revealed in some of them; and although in some measure they might have partaken of the Ministry of *Christ Jesus*, as *Judas* did amongst the Twelve; yet not giving God the praise, nor singly attributing the Glory to him that's Worthy, deckt themselves therewith (as it was of old, the Lord said, *I gave them of my Jewels, and they deckt themselves therewith, &c.*) So Pride and Spiritual Ambition prevailing, instead of Humility in the Lords sight (the safe Habitation) the Lord became grieved, to the greatly withdrawing of his good Spirit from them, so that their Ministration to others came to be in the Wisdom which is from below, and is Earthly, Sensual and Devil-

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lish, of which some of the principal of them were told, and warned of the Evil thereof many Years ago: So that the mystery of Gods mind, which is revealed to Babes in Christ, they became shut up from; and the concerns of the Kingdom in the life thereof they became strangers to; and as to the concerns relating to the visible Family of God, being at a loss in relation to, they became partakers with the loose sort in the opposition thereunto, till strife entered, and to work Discord in the *Church of God* their Design broke forth; of which more may be said afterwards.

Secondly, This opposite Spirit to Church Care, entred amongst such as became unfaithful, in their ancient Testimonies for God, and the honorable Truth once born and suffered for, to their Comfort and Peace, and to Indulge a wrong Spirit that began to draw back, pleading for a false Liberty, calling it Christian, therein to gratifie the Flesh, and that Sufferings might be avoided thereby, which the care in the *Church of God* could not but inspect, and Friends be concerned therein.

Thirdly, The opposition prevailed upon such as became (in departing from Truth's Life, and the pure fear) vain in their Minds, and inclined to liberty in the Flesh again in the Worlds Spirit, becoming Enemies to the Cross, and casting off the Yoke of (Christ to which Subjection is to be given) and entering into the Worlds loose Spirit again, a reproach to Truth, which the godly care for God's Honour, and Truths Praise in the Faithful, could not let pass unreprieved, which became the Torment of all such.

Fourthly, This Spirit of opposition to Church care (that whatever things were decent might be cherished, and the contrary Judged) hath wrought in such (and drawn them into a Separation) as through the Imaginations of a corrupt Mind, and in an airy Spirit would have entertained things to be put in practice, in relation to the honourable State of *Marriage*, inconsistent with Truths sweet Savour, with respect to Man and Womans duty therein, or were inclined to, inconsiderate hasty undertaking, to accomplish the same without bringing them twice before the Mens and Womans Meetings, which for Inspections sake, as to clearness therein, we account a very necessary, decent and comely thing; a forward, loose and fleshly Spirit, would not be thus limited, and under pretence of seeing no need of these things, or not seeing it a duty,

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duty, &c. Crÿs for *Liberty of Conscience*, and let me be left to freedom, although in a *wrong Mind*, which Gods Truth gives no liberty to, and the care of the *Church of God* would limit, that in all things we may be kept of the praise of Truth.

We desire, that in every Country or Place, where a knowledge of this Separation, from the fellowship of the *Church of God* happens to be, or where the aforementioned Book of *William Rogers's* comes to be seen, all would take notice, if they that are fled off through a backsliding Spirit, into a distance as to the Antient fellowship of Brethren, and become disconcerned in Church affairs amongst Gods antient People, and labour to promote the Publishing of *William Rogers's* ungodly Book, be not clearly manifested to be some of the fore-going sorts of Professors of Truth; which as any finds them to be, let that which is pure, peaceable, and easie to be entreated, judge what they are, and what this Spirit and Work would lead unto.

Thou needest not Reader, think it a strange thing, with respect to this backsliding People, whose Reproach to all hastens on (*For Righteousness doth Establish a People or Nation, when Ignominy is the Portion of Fools*) for the like hath happened concerning the Rebellious to Gods Mind and Will made manifest, even amongst such as have known the Lord, and the Work of his mighty Hand, in Generations past and gone; which holy Men of God have left upon Record to be a warning to such as may come after, and may meet with like Temptations.

First, Of them that came out of *Egypt*, through the Arm of the eternal God, under the conduct of *Moses* a Servant of the Lord, and an Instrument in his Hands, and of them that had seen the mighty Wonders God wrought for their Deliverance, Two Hundred and fifty of the Princes of the People, mighty Men, Men of Renown, Rebelled against the Lord, and despised his Servant *Moses*, confederated together to Work mischief in the Camp, and stood in their opposition, till the Righteous God caused the Earth to open and Swallow them up.

Amongst the Twelve of *Christ's* own choise, one of them became an Enemy to him, to the betraying him into the Hands of Sinners.

Some are made mention of to have tasted of the good Word of God, and of the powers of the Life to come; and yet afterwards

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might fall away, and hard to be renewed by Repentance: It were well if these could yet find any place.

Paul made mention of the falling back of the *Galatians*, from the Simplicity of the Gospel, and lamented the case of their being *Bewitched*; and he Travelled that the Seed Christ might be again formed in them: He also made mention of false Brethren that had been his Exercise and Grief.

The Lord suffers these things to be, and such to be over-taken on this wise, whose Hearts do not abide upright to God, who have known God in his Power, and yet do not Honour him as God.

It is considerable, and worth the notice taking, to see what effects the Lord hath wrought, and what he hath suffered to be, through such Exercises as these are. And

First, with respect to the *Heretage of God*, the Family that does Believe, through the exercise that is met withal from false Brethren, whose backslidings and opposite Work, and the tendency of it to Strife is the Churches Grief; there is a tender concern in all such wrought (upon the observation of it) to have a more inward Eye to God, by whose Grace all are saved that believe therein, that they may be kept to him, in the feeling of that Power which preserves every one upon the Rock, for help and salvation: So that the Lord being more eyed, the more he comes to be feared, and dependency comes to be laid on him; and on this occasion all confidence in the Flesh comes to be laid down, seeing the Mighty and the Wise amongst Men are overcome, and a retirement to that antient Arm, that brought Salvation in the beginning, is wrought upon the Souls of them that believe; that Spirit in Children of the Night that would divide, being seen, and in Gods Name resisted; the Children of the Day are the more knit together in Soul and Spirit; and the delight of the Lord comes to be with them, and his Glory over-shaddowing them, to the encrease of Life and Faithfulness to God amongst them: Love encreases, and Life springs in the Assemblies of the Righteous, a People saved by the Lord; and all frinking creeping hidden Works of Darknes are judged down; the snare that is laid therein being seen, Deliverance is wrought to Gods praise, and his Peoples joy, and this is the effect God hath wrought to our Advantage, glory to his Eternal name for evermore.

Secondly,

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Secondly, Through the workings of the Spirit that prevails on them whose Habitation is not in the Lord; the Negligent, the Careless, the Rebellious that dwell in the dry Land, and have wanted the vertuous Life of God through unbelief, into whom Looseness is entered, and the Works of the Flesh wrought; antient Testimonies for God let fall by them, to Truths dispraise, and the wounding the Hearts of the Innocent, whose Testimony abides sure, and through whose unfaithfulness, Afflictions are added to the Bonds of the Upright to God, to the Churches Grief; they having turned the many visitations of Gods Love behind the Back, and grown worse and worse, such as these comes to be shaken off, and the *Camp* cleansed of them, and they manifested to all; and that they who are approved may be made manifest; a Separation being wrought between them that truly serve the Lord, and them that serve him not, betwixt them that live in the Antient Power, and in Life and Faithfulness glorifies the same, and them that talk only of the Light and inward guidance of the Spirit of *Jesus*, and yet in Works deny him: Let but the *Reader* and the Innocent wait a little in the patience, and you shall see the end of this Spirits Work to its utter Reproach; its Memorial shall rot, and never rise again.

Thirdly, That although this appearing Difference amongst us, may, and hath caused a Flutter amongst the Gazers and Wonderers that would not believe, and for the present might put a little discouragement for a time upon the unestablished in God; and obstruct a little the gathering unto us such as the Lord will deliver, and shall be saved; and what an expectation hath there been (through this occasion) in our publick Enemies (that have watched for it) of our disadvantage thereby in the way of Truth, if not our Ruin; yet it were well if such would take notice, that notwithstanding the worst of this Spirit's Work, how the Lord hath Blessed his People in every place, even where the greatest Blunder hath been, with the more Zeal and Integrity for him; and that more is added to us since that day then for many Years before.

And *lastly*, That which we observe, and it were well if notice of it were truly taken, this talk of Difference amongst us, (which we do affirm is not in the *Camp* of God) but a Testimony is born by us against the Backslided and Apostate, it doth tend to the hard-

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ning of a disobedient and gainfaying People, that would not receive the Testimony of the Light and Life of *Christ Jesus*; to believe in him for Salvation, but have turned the visitations of Gods love behind their backs, in their rebellion against the Lord, and the Spirit of his Grace, to their greater ruin, and the more speedy execution thereof (if in time they repent not) and it were well if such yet would fear Almighty God, and be subject to the Truth, before it be too late to find Mercy.

In our Advice to the *Reader*, and Introduction to the ensuing matter of what is before us to concern our selves with, we cannot but first take notice, that some may say,

If it were true that the Author of the aforesaid Book, and those he seems so much to stand by, are in a backsliding state, and seperated from you, whom you seem to disown as out of fellowship with you. What is the meaning of all this Writing against George Fox so vehemently (and more principally then any others) together with others also, whom by name he makes mention of? And what is the truth of the matters and things laid to his and others charge, which, if true, bespeaks a backsliding in him and others he speaks of, as well as in them you declare against?

Answer, As for George Fox we say and Testifie, that as he was an Instrument in Gods hand through the Demonstration of the Spirit, being a Minister of the new Testament the everlasting Gospel; through whom many were turned from Darkness to Light, to behold the Glory of the everlasting Day; and the Faces of many Thousands have been truly and livingly set *Sion-wards*, and their Feet established in the way thither: Let *William Rogers* say and do his worst; he is one who hath kept his Integrity to the Lord, and is honorable in Gods power amongst the Children of the Light, that keep their Habitation in it; an Elder that hath ruled well, and is worthy of honour for the gift of Gods sake, that he hath been faithful in the concern of, and is the same with an encrease of Life and pure Wisdom that ever he was, notwithstanding the fury of wicked and lying Tongues: And as it was in Christ and the Apostles days, because of the testifying against the World, by him and his Disciples, that their deeds were evil, the World hated them above all; the *Jews* stumbled at him, because of his Testimony against the Adulterous profession of the chieft of them, and their Righteousness

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ness which it was said must be exceeded, or no coming into Gods Kingdom; for which cause also they hated him, and put him to Death.

The first and most Glorious appearance of the breaking forth of the more clearer Day, after an Apostatized state was ever resisted with great Indignation, by them upon whom the Apostacy from the Life and Power of God had prevailed, and the publishers of the same Testimony from God, the most hated and persecuted with the cry of—*Help Men and Brethren*; and withal the fury and might imaginable, to obstruct the breakings forth thereof.

This Generation hath not forgot, that in a resolved combined Covenant made with Death, was the Testimony resisted that this Servant of the eternal God bore against the Sin, self Righteousness and false Judgment that a wicked and a pervers Generation lived in, and under the profession of, to the total stopping and crushing of it by all means Imaginable if they could, or that could be contrived, and far contrary to the work of a professing Gospel Ministry and dispensation of a Gospel day, to the shame of such as were the contrivers thereof, and stirrers up of Persecution therefore: It may be remembered what such an one he was rendered to be, even as the worst of Men, and yet nothing could be laid to his charge, save for his crying against Sin, &c. and keeping a good Conscience to God, recommending his Testimony to the Witness of God in all Consciences, in the patience that possessed the Soul; the Lyes, the false Aspersions, Calumnies and Reproaches raised against him, and cast upon him with rage and fury, and gnashing of Teeth for grief, they are far beyond expression. To a gainsaying Rebellious Spirit, the Testimony of Light that condemns for Sin is an hateful thing, and the Ministers of Antichrist have bent themselves against it, and against them the Testimony is born by: And seeing that Early of this our day it was first and principally born by him, how could he escape the wrath of Man that produceth evil things, and avoid the fury of it? Nay, this was his Lot (with others of Gods faithful Servants) whom God hath upheld and delivered through all; and he hath seen the travel of his Soul, and the fruit of his labour into his bosome manifold in recompence for all, to his hearts Joy, whatever the worst of Men imagine against him.

The same enmity lodgeth still, and venteth it self again and again,

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through any new occasion given to it, or that it can get hold of, in the wilful resisters of our principle and lifes appearance, and in all them that Backslides therefrom, and enters again into the old Cainish Murthering Spirit, that crucifies the Lord of Life again, and would put him to open shame: Never a publick opposing Apostate from the life of Truth, that hath risen up in Judgment against it, since we have been a People, but in the old Enmity of the cursed *Serpents* Image, he hath run against *George Fox*: Oh, its admirable to us! (and renders *William Rogers* in this cursed work of his, to be a Man running on to Ruin) that he does not take notice, and that with Terror, of the breakings forth of the eminent hand of the Lord against such to their misery and shame, that thus tempts the Lord to deal with him, as hath been dealt with his predecessors gone before, whose footsteps he follows with all the haste and fury he can appear in; let him take heed, though his presumption be great in defying the Work of God in his Servants; let him vapour with the Bulk of the Weapon (his ungodly *Book*) he hath formed in his stout and ambitious mind; the Lord is risen to dash in peices, and is upon the Throne, who with the Antient (though despised) Instrument of simplicity, and the naked truth which he hath in his Hand, will wound the head and glory of this uncircumcised One to its utter Ruin, and the perpetual reproach of all them that lean upon it; the Mouth of the Lord of hosts hath spoken it, and it shall surely come to pass. And as to the particular matters of Accusations by *William Rogers* cast upon *George Fox*, we do testifie, and in the Truth affirm, and can commit the same to the tryal of the righteous principle of God, and equal Law of doing as one would be done by; that if many of the matters in charge against him were true, (which we believe are malicious and false) the malice the rancour of his Spirit that appears in his perverting *George Fox* his words, his misconstruing and putting his own corrupt sence upon them, disingenuously and unlike a Man, and then placing a Judgment thereupon; his disorderly bringing them forth having not first examined the truth of matters, and dealt with him face to face, as in the sequel of our matter may be manifested he hath not done: His publishing in Print and exposing the same to publick view by sale or allowing thereof in Shops, so that it is come to the view of the great enemies of Truth and us; and the applications he puts upon our tender care in

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in the Church of God, as *Antichristian* and *Rome-like*, with the invectives and malicious Smitings he can invent; renders him plainly to be an *Apostate* from Truth, an enemy to God, and the Principle we have believed in, an accuser of the Brethren, not fit for Christian Society, but to be rejected as reproachful thereto; and left to the righteous God of Heaven and Earth to reward him according to his works.

Friendly Reader, our Testimony is for the sake of that principle of Light and Life in *Christ Jesus* our Lord and Law-giver, in which we have believed, and are bold to Testifie to, and stand in the vindication of against all the opposers thereof, as that which is our life, and the comfort of our days through the Salvation that we have known thereby, wherein we have peace, and for the sake whereof reproaches are not hard for us to bear; and for the removing of the Stumbling-blocks out of the way thereof, that if it were possible all Men might walk therein, and find mercy: We say in a godly concern that lies upon us, we intend through Gods assistance a little to discover the Face and Image of a Ungodly Backsliding Separate dividing Spirit, by rending off the covering it hath got upon its head to hide its nakedness and shame withal, in the departing of those it hath prevailed upon, from the living God, from the way of Truth, and from the unity of the Brethren; to the casting off the Subjection to Gods power (which they once knew, and unto which also Obedience should be given) and giving way to a corrupt mind in themselves, and to a false Liberty that Truth leads not to, have set themselves (being of that sort that loves not sound Judgment) against the rule and government of *Christ Jesus* (whose right it is) in the Spirits of their own minds, and against the Discipline of the *Church of God*, according to Gospel-order, and the practice of the Church in the *Apostles* dayes; and thereby encouraging a loose and licentious Spirit in others, that would draw back into the liberty of the flesh again, to satisfy the Lusts thereof, and thereby bring a reproach upon that eternal name in which we have believed, and testified Salvation to be thereby; as if it were not Sufficient to compleat the work thereof by us expected and waited for; which we Testifie against whoever otherwise say.

Reader, If thou dost but duely consider (as before the Lord) of *William Rogers's* Book, thou mayest easily see (whatever he pretends to)

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to) its liberty for the Flesh, that the design of him and others in this their work tends to, and for that cause is it that the Churches care is undervalued by them, despised and maliciously reproached under the denomination of over-driving, imposing, lording over Mens Consciences, setting up in the Church another Government, then that of the Spirit, (which we testifie to be false and a malicious smiting) accounting the wholesome directions according to Gospel-Order, taken notice of, and practized amongst us, (that in all things we may be of good report) the bringing in of Ceremonies, Mens Prescriptions, and the like; thereby to put a dis-esteem upon them in the minds of such as are unto liberty in the flesh inclined, whence the opposition hath sprung, and the dividing Spirit has sought to prevail, to the exercise of the true and upright to God, and the Churches grief, the looseness also of this Spirit, and its design to gratifie the Flesh (which produceth contempt and opposition to the Churches care (that the *Author* to the aforesaid Book is charged with) and its dis-regard to Truths praise and the glory thereof) is plainly manifested by the Work *William Rogers* hath made, to defame with all possible reproachful Speeches, slanderous and lying accusations, such as have kept their first love to Truth, unchristian-like, yea, unhumanly and contrary to all Gospel-order (and Rule of common Societies) Printing and publishing the same against the Antient and Elder Brethren, without hearing or convicting after any human or Gospel way, such as have been made more particularly Instrumental in the matter of settling thereof, in the Power and Spirit of *Jesus*, in the Churches, justified, owned and practised amongst the upright-hearted to God, to their unspeakable comfort, for the Glory and blessings sake that attends the concerned therein; particularly *George Fox* is the Man that his venomous Darts are shot at (which his corrupt heart hath been filled with) which through his Printed Book he hath let fly, with all the eagerness and extravagancy of Spirit that he can work himself into, to bring a reproach upon, and make him contemptible to all, to the undoing of him, if it were in his power, both as a Man and a Christian; and supposing in his disgrace and fall, to throw down the Discipline and the Order of Truth amongst the faithful; to the letting go from the Bond of the Power, such as would be from under the yoke thereof, which the pure God blesteth the faithful with, as Instruments in
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his hand, for discouraging of Sin and Wickedness, and encouragement of Christian Vertue Purity and Holliness. The tendency of this our Adversaries Spirit to liberty in the Flesh, and to gratifie the Backsliding sort thats going thitherward: *Reader*, thou mayest be more fully satisfied thereof, if thou do but take notice with what vigour, and the might he hath; he appears to stand by to applaud and to proclaim, *John Wilkinson* and *John Story* for two Antient and honourable Labourers in the Gospel, *whose Conversation and Doctrin I have not known or understood*, saith he, *to be exceeded by any mortal man whatsoever*: Which by several passages relating to them in *William Rogers's* Printed Book inserted, and explained in the *Answer* to it; (called *The Accuser of our Brethren cast down*) thou mayest detect and plainly see its but a meer flattering boast of his unbridled Tongue; and that they are no such ones as he would render them to be; And when (through Gods help) we shall have laid open the exercises and griefs we have met withal, in the *Church of God in Westmoreland*; through the opposition that these two Men have made; to Friends tender Care amongst Gods People, for the promoting the honour of his Truth in Righteousness and Holiness of Life, and against our care that all might keep faithful in their Testimony for the Truth, as received of God, and the obstructions in our work; and concerns relating thereunto wrought by them, and others of a wrong and loose Spirit encouraged thereby to stand by them; which by sad experience we have found, and are able to demonstrate as in plainness, and according to the naked Truth, through Gods help we intend to do, of this Spirit, and of its work, we shall then leave thee (as more capable) to judge; and doubt not but to give thee also cause to say and conclude, that the *Author* of the aforesaid Book hath been Malicious, Partial and Fallacious in the work he hath had in hand; and that it is no matter whom he Blesseth, and whom he Curseth, whom he Justifieth, or whom he Condemneth.

Now as to tearing off the Fig-leave covering of this Apostate Spirit, which its fallen to be our Lot to be concerned with, amongst the many perils we have been carried through, by the Arm of *Israels* God; and to manifest to all its nakedness and shame, to be the more detestable, because of the impudency it appears in; the cause whereof *William Rogers* hath presumed principally to espouse, and appear in the defence of, to the utmost of the Breath and Force that

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he hath ; and that he is a man departed from the Faith, and the good Conscience, standing by a Rebellious loose sort, despising the dignity of Gods Power ; and though talking of the Light and antient Truth, yet out of the Life of it, an Opposer of Gospel-Order, and wholsom Discipline in the *Church of God* ; a discourager of the weak in their antient Living Testimonies for the Truth ; an encourager of the Backsliders from the Life of God, and a separate faction from the Fellowship of Truth, in the visible concerns of Gods People, relating to the honour of Truth ; and that he is a false Accuser of the Brethren, a malicious Slanderer of the Innocent, and one that hath set himself to do the mischief he can, to the defamation of our holy Principle and Profession, and to bring an Odium upon all those that will not adhere to his Spirit, and abet him in his contentious Work, but testifies against the same, in their Testimony that stands sure, and shall never be shaken by him, and that he is a man rejected of the Lord for his works fake, and shut out from the fellowship of the Saints in Light, and his Works cast out as the unfavoury Salt, good for nothing but to be troden under foot of men : And for a further proof thereof, several things are materially necessary to be made good, reduced into these following heads.

First, That under a Gospel dispensation, visible Order, Discipline and Government, in the exercise of the Spirit, is necessary, justifiable, and ought to be found in Subjection to Gods Power, amongst Gods People, according to Christs Doctrine, Apostolical care, and the practice of the Primitive Churches of Christ, proved by Scripture Record.

Secondly, That the care of the *Churches of God* in this our day, amongst the Children of the Light, with respect to Discipline, according to the order and rule of Truth, and their practice accordingly stands justified, as consistent with the *Apostles* Doctrine, with the command of *Christ*, Scripture Example, and the primitive practice touching this matter.

Thirdly, That *William Rogers* in his Book (though after a broken contradictory manner, and very much inconsistent with himself) hath denied the care, discipline and order used amongst us in the *Church of God*, and hath Judged the same : And that *John Wilkinson* and *John Story*, with them of the Separation in the *North*, and of Party with him, in an opposite Spirit thereunto, have sleighted, despised

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spised and laboured to put a dis-esteem thereupon; and have laid Stumbling-blocks in the way of the weak in relation thereunto; and have laboured to obstruct the care and exercise of Gods People in relation thereunto.

Fourthly, That *George Fox*, and others of the Antient Brethren, their care and exercise, as Instruments in the Lords hand to see the Churches of Christ every where, in this our age, settled in the afore-said Order and Discipline (as the *Apostles* care was in his day) hath been Justified, Embraced and freely closed with (as that which has tended to Friends Advantage in the Truth, and the honour thereof) by the Churches of Christ in this Nation, and in other Nations, which the practice of our Monthly and Quarterly Meetings demonstrate.

Fifthly, That notwithstanding *William Rogers's*, and others of Party with him, their abusing *George Fox*, and slandering him with lying accusations, as one that would Introduce his own Prescriptions and Orders, and invade *Christs Prerogative*, &c. And would exalt himself in a wrong Spirit, in Rule and Government, Lording it over the heritage of God: His advice and directions in relation to the duty of Gods People, in the Tabernacle God hath given us visibly to appear in, hath been acceptably closed with, and testified to, by Word and Writings, as shall be made appear in the *Sequel* of our concerns, and as the Churches Records in our Quarterly Meetings doth declare.

Sixthly, To prove that *William Rogers's* Charges and malicious Accusations exhibited in Print, against *George Fox*, and others of the Brethren, are idle, frivolous and fallacious, and his exercise in that matter a Scandal to Christianity, and ridiculous amongst Men and sober Societies, which the said *William Rogers* hath framed and made up (and brought to publick view) through his perverting *George Fox's* Honest and Christian words and discourse, and by his uncharitable deductions in a jealous prejudiced mind; and putting his own perverted Constructions and Inferences upon *George Fox's* sincere and Christian sense of matters his words related to, otherwise then ever was intended by him (as the plain and charitable construction thereof naturally deducible therefrom demonstrates) and then places his own judgment upon him, which is an horrid and abominable thing in the Lords sight, and detestable amongst Men: And
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through Gods help, this is before us to manifest ; which we Question not to effect, to the Satisfaction of all the unprejudiced, and upright minded where this *Book* may come.

We have also a desire in sincerity of heart, to demonstrate to all, where the knowledg of any difference amongst this People hath come (as the relation thereof may most properly fall in our way) the Christian care that hath been amongst the truly established in God (who have kept their first love and care for Gods glory, and whose habitation upon the Rock abides sure) to have preserved this scattered divided People, within the Fold of the true Shepherd, unto whom the gathering is, whilst they were in any measure near unto us ; before they turned away from Gods Power, and broke away as the *Israel* of old did, unto whom the Lord had given of his good Spirit, and yet they rebelled against him ; and therefore the Lord, (after many visitations and willingness to heal their backslidings, which they regarded not) withdrew from them and gave them up to a reprobate mind, to harden themselves to their utter Ruin.

We would declare also, as that which is material to our present concern, and yet as briefly as we well can, what exercises particularly and more generally, after a more publick manner, many dear Brethren have met withal through this Spirit ; what brotherly treating them, that the Temptations of it was prevailed upon, with Advice and Counsel, to remove that groundless ungodly jealousy that entred them, in which the vail came over, and there the temptation to Strife and Contention got place. What care ; what tenderness and Gospel-Order hath been over them, & used towards them ? letting the honest hearted see some part of the honest labours and travels in Soul and Spirit, and bodily endeavours that have been indured, and used towards them, for the Lord and his Truths sake, and their Eternal good ; and how unwilling the *Church of God* was to have had them rent off from us : What patience, long-sufferings, brotherly entreaties have been used towards them ; if possible they might live and find rest in God for their Souls ; how clear the Lord and his People are of their blood, if they perish for evermore ; what pitty was it, hath it been often said, that a jealous prejudiced Spirit, should prevail upon any who have known God, to work them into such a wilful froward perverse state, as to let nothing enter that might do them good, having rejected that in themselves, which

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which God had made manifest in them, not liking to retain the same in their knowledge; as it was of old concerning such whom God gave up to a reprobate mind, and unto great hardness of heart, to the filling up the measures of their Iniquities, for the Damnation that slumber'd not: God Suffers these things to be, that they who are approved may be made manifest.

Considerate Reader, If these before recited particulars be made good, which necessarily relates to our present work, which we doubt not but to be able to do, we hope that clearness of understanding concerning the matter in hand will be opened in thee (as desires abides with thee to God on that wise) as that thou wilt easily judge of the ground of the Controversie betwixt us, and our present Adversary, whom we treat not with now as a Brother, or one of us, but as a publick Enemy to the Life of our Principle, and holy Profession, a caster of *Stumbling-Blocks in the way of many to fall upon*; which will prove a burden too heavy for him to bear: And thou wilt plainly see what manner of man he is, what Spirit he is of, what his design and all his fluttering Work tends to; and that upon this occasion, if thou hast a Sence of Gods Truth, thou wilt be the more confirmed in it, and be the more concerned to keep thy Habitation in it, for thy Salvation and peace sake; or if thou beest one who has not hitherto given up thy self to serve the Truth (though convinced by it) nor our *Lord Jesus Christ*: We hope (as that which we truly desire) thou wilt not find by this occasion, any ground to continue in hardness of Heart against it, but in subjection to Gods Light and Life in thy self; thou wilt be given up in self-denial, to close with that Principle thou hast the sence of, and which we have believed in, and testified of, and is our Life and Portion in God, and cause of our rejoicing; and that thou mayst come to have a share with us in the Inheritance of God, amongst Gods sanctified ones; which in the universal love God hath appeared in, in these latter Days, and in which we travel for the good of all, we truly breath for, as that which will be our Joy, and a Recompence into our Bosoms, for our Labours, Sorrows and Travels manifold.

We further advise the *Reader*, when this our ensuing Treatise shall happen to fall in the Hands of such, as have not received the Principle of Light (which we have testified to) so as to believe therein;

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or when it comes amongst such, as have hurt themselves by too much adhering to a wrong Spirit, (which very probably it may sometimes do) by reason of the endeavours that are used, by the promoters of *William Rogers's* Book, to hand it out to any, where it may have reception, to the disamation of our holy Profession, and the Unity we have enjoyed therein; as also to the disparagement of such, as the said *William Rogers*, and they who adhere to him, in their malicious undertakings, sets themselves against: We desire that such where this may come, (who have also seen *William Rogers's* Book) would weigh the matters discoursed upon betwixt him, together with his Adherents, and us with them in whose behalf we are thus concerned; not in that Spirit which is gratified with an occasion, which seems through this Exercise amongst us, to be put into their hands; which appears to them to be that which may work us under, and blot out our name from off the Earth, (as too many are apt to do) as that which hath been long desired by an unbelieving People, and hath been waited for, that they might rejoice in our fall, thereby to strengthen themselves in their unbelief of that holy Principle of Light and Spirit of Truth, (which condemns for Sin, and convinceth the World thereof, and of their self Righteousness and false Judgment) which we have born witness to; for if things be weighed in such a Spirit as this, it will be an occasion, *Reader*, to shut thee up from the blessing of God that gives an understanding, and under the veil of that darkness that will (by reason thereof) cover thee, thou wilt betray thy self of that inward sense that God gives, and be left incapable to give right judgment of matters in hand, not knowing what thou sayest, or whereof thou affirms; wherefore to prevent the danger thou art in on this wise; we desire in all sincerity that thy Heart may be open to God, who opened the Heart of *Lidia*, and made her capable to receive the Truth: And let all prejudice be shut out, and prejudging of us (because of any former grudge that hath been too much born concerning us, because of our Testimony in any respect, and our practice accordingly) otherwise, as to any advantage that thou canst gain, in the matter of thy perusing hereof, thy Labour will be altogether in vain.

And do not think that we are too severe with *William Rogers*,
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for with great Gentleness and Brotherly care, hath he and others of party with him been treated, whilst we felt the Door of mercy open (as in the Sequel of our concern shall be made appear) and they still hardened over all; so that as we have said before, we cannot now treat him as a Friend or Brother in Truth, but as an open Enemy of the highest rank; and the Testimony we have now from God on his account, and our exercise accordingly; is to let Judgment upon the head of that Spirit (he hath been led by, and the work he hath had in hand) and let it go into the Pit forever; from whence it came, that some that have entered the snare of it may yet be brought back, and escape the Torment that is its due for evermore.

We desire thee also, whilst thou Reads, consider of things with respect to our Principle, our antient Practice, our Testimonies, our faithfulness therein, our Sufferings by reason thereof, our Labours to confirm each other in the way of Truth (and not to weaken each others hands to the letting fall any of our Testimonies for Truth) our antient Love each to other, as one Family led by one and the same Spirit; our Brotherly fellowship and care over each other, our desire and endeavours to cover the weaknesses of any that have partaked with us, of the Grace of God, for the honour of that Principle and holy Name, we have (as a People distinct from other Professions) received and believed in, and had our Society together in the power of. Mind also, what abhorrence hath been upon our Spirits, to watch for evil against any, to get occasion to defame them thereby, much more our antient Brethren, and Elders in the Truth, lest our Enemies should rejoyce and harden themselves by it, against our Principle, which we would have all to receive, and find Salvation by; if thou dost but consider things on this wise, thou mayst easily apprehend what Spirit it is that *William Rogers* is led by, in his Printing, Publishing and spreading abroad his Books, stuffed with the most Infamous, Disgraceful terms he can find out, whereby to bespatter our Profession, our Fellowship and Unity (that he is gone from) our Innocent care in the *Church of God*, and our decent Order and Discipline in relation thereunto; calling it but a Form of Government set up by Man, other mens lines made ready to our hands

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hands, Mens Orders and Prescriptions, and the like: And what work he makes to defame the Instruments the Lord hath been pleased to make use of, in this concern, we need not say much, they that Read his Book may see, how its stuffed with such ridiculous work as this: So that it may be affirmed, and that in truth, they are blind, who does not easily apprehend the wickedness of this Spirit, and the tendency of its work, whence it arises, and whither it leads, (to wit) into the Earth again, to satisfy the Flesh with its affections and lusts, they are happy that are aware thereof, and do not touch therewith.

**John Dearlon,
Robert Barrow,
Brian Lancaster,**

**Joseph Bains,
John Blaykling.**

Antichristian

Antichristian Treachery
DISCOVERED,
AND
Its Way Block'd up,

In a clear Distinction betwixt the Christian Apostolical Spirit, and the Spirit of the Antichristian Apostate:

Being something in Answer to a Book put forth by *William Rogers*,
falsly called, *The Christian Quaker Distinguished from the*
Apostate and Innovator.

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Shewing. That under the Gospel Dispensation, (Church Government, Discipline, and visible Order, is justifiable, necessary, and commendable in the visible Family of God, according to the Doctrine of Christ, and the Apostolical practice.

Wherein, also it is treated upon, and Demonstrably proved. **First,** That the Discipline and Order, used and practised in the Church of Christ, amongst the people vulgarly called *Quakers*, is consistent with the Doctrine of Christ, and the practice of the Primitive Churches of God, touching the same, before the Apostacy entered.

Secondly, That our present Adversary, *William Rogers*, hath denied the aforesaid Care, Discipline and Order used amongst the aforesaid people, the Children of God, with contemptible reproachful Terms, and hath judged the same; and abusively aspersed the Church of Christ in general; and the Instruments in Gods hand, in their care and exercise in relation thereunto.

Thirdly, That the aforesaid people, that keep true to God and their first love, are unanimously satisfied in their practice therein, and as helps one unto another, Instrumentally in Gods hand, are strengthened thereby, and comforted because thereof, as therein being Truths praise.

Fourthly, That *George Fox*, and other Instruments, which the Lord hath made use of, in settling the Churches, under the aforesaid Discipline and Order, are Satisfactorily owned, and vindicated in their care therein, amongst the aforesaid people, in all their Christian Societies throughout this Nation, and in other Nations, and Countries beyond the Seas; as by Christian correspondence through many Epistles from our Brethren is demonstrated.

By *Joseph Bains, John Pearson, John Blapking,*

*Pure Religion and undefiled before God and the Father, is this, to visit the Fatherless and Widows in their Affliction, and to keep unspotted from the World, James 1. 27.
But if we walk in the Light, as he is in the Light, we have Fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all Sin, 1 John 1. 7.*

William

DISCOVER

John Childs 1860-1910

THE END

Antichristian Treachery
 • DISCOVERED,
 AND
 Its Way Block'd up, &c.

Many have been the *Adversaries* that the Children of Light have met withal, and have had occasion to be concerned with, in the Vindication of that pure **Truth** in which we have believed, in the various Exercises which have fallen in our Lot since we have been a People, and through all which the Lord hath been our Preservation and Deliverance, for the Glory of his own Eternal Name, and our lasting Peace: Of all which *William Rogers* our present *Adversary* seems to be one that hath not had an equal to him, apparent to all that weigh the concern which he hath appeared in, with respect to the matter of it, and the Circumstances that on many Accounts relate to it, as shall be plainly manifested. The matter he undertakes to be concerned in, is, to demonstrate (as he pretends) **The Backsliding of them that are not of party with him, from the principle once Received, and from the Life of Christianity**; alledging also what a concern of Conscience lay upon him, to appear after the manner he doth, *lest (saith he) The doctrine and life of Christianity should seem to be wholly extinct amongst the People called Quakers.* In his Title page he intimates under what Denomination, he treats the body of the People of which we are (to wit) as **Apostates** and **Innovators**; except of party with him, which he Accounts his Title page and Book clearly shews.

Now let it be considered if this be the Characters of a *true Christian*, or doth it demonstrate him to be in the Doctrine and life of *Christianity*, or one under a Godly concern to promote the honour of Truth, that Principle of Light and Life received, and faithfully believed in amongst us; in the vindication whereof the Lord hath engaged all, that keep's their Integrity to it, unanimously to stand together; and hath blessed them with dominion in the sight of their Foes; or doth it appear that the Doctrine and Life of Christianity abides in him? or that any regard to the Exaltation of Truth, and the way of it remains with him? Whilst he Publisheth in Print that the many Thousands, that have believed in the Light, and are not of Party with him, are become **Apostates** from God, and the Life of their Profession, setting up Forms instead thereof, Mens Orders and Prescriptions, and the like; and as he renders them, *To have begun in the Spirit, and seek to be made perfect in the Flesh*: And yet in contradiction to himself, and the Characters of Apostates that he gives us, saith, *That a great part of the Contention amongst us, seems to be about the Shell, and not the Kernel*; that is to say, about some outward Forms, and not the Life of our Profession; and *John Wilkinson* saith, *That the Concord we had once seems much to be broken, &c.* And the cause God hath manifested to

me, saith he, *Is not in principle of Truth, nor in Christ Doctrine, nor in any practice which Truth in the members of the Heavenly Body leadeth into; but about prescription, &c.* Doth it then become the *Christian Quaker* (As he calls himself) or can it be the concern of a tender Conscience, that hath regard to Truth, and the Unity of Brethren, to publish in Print (and leave a Memorial of it to Posterity) *That the Body of Friends to Truth, (the Family which God hath chosen, who still keeps their Integrity to it, let William Rogers say what he can) are Apostates and Innovators, and as if the Life of Christianity were wholly extinct amongst them; and them of his party the Christian Quakers only?* And yet himself saith, *That the difference is but about the Shell, and not about the Kernel; and according to John Wilkinsons affirming, That its manifested to him, to be not in Principles of Truth, nor Christ Doctrine, nor in any practice which the Truth in the members of the Heavenly Body leadeth into, &c.* What confusion and silly work is this, that *William Rogers* hath engaged himself in? Or doth it not render him void of the pure Wisdom of God, and Life of Christianity, a Man departed from his first Love, and regard to Truths Renown, and the Unity therein? Who can but say rather, that he is a Man given to strife; and one that sets himself to work Discord in the Church of God, a Man also of a lofty Spirit in the work thereof, that undertakes to set himself against the Heritage of God, whom God hath stood by, and been the defence of, through all their Troubles, and that thus renders many Thousands of Gods dear People, which he was once in unity with, *Apostates and Innovators*, and the like; a state most contemptible in the Lords sight, and odious amongst Men fearing God: And that it is a malicious Spirit he is acted by, that would under this Character of *Apostates* expose the Families of which we are, to the Wrath and Indignation of all, to our Exercise and Sufferings thereby: For what is more dreadful to the Profession of *Christianity*, under which the People of this Nation lives, Then an Apostat estate from the Doctrine of Christ and the Apostles Life? Under which the great Persecution hath befallen many that sincerely sought the Lord, and obeyed him, according to what was made manifest to them; but our confidence is in the Lord, and in the integrity of our hearts, and we are over his worst; and the Inchantment that this Spirit is working in, shall never prevail, *For the Lord is God and changeth not, therefore are we not consumed.*

It may be asked *William Rogers*, what is become of the principle of Light he so much pretends to, (that gives an understanding to all that truly love it) and the Christianity, that he would be rendered to be in the Life of (with them of party with him) that he doth not see what a reproach he hath made himself, to all the sober minded People of every Profession? Surely, if Applause to himself and reputation was in his eye, he hath mised his aim. Who can say, that Reads his Book, that this is a fit man to stand up for the life of *Christianity*, in the defence of the Principle that so many Thousands have testified to; and has a Record in many Consciences, for a Sober Conscientious and well meaning People, who hath been one in profession with them, and now is become such an Accuser of his Brethren, rendring them to be *Apostates and Innovators*, exclaiming against their Profession, their Meetings, their Society, their Care therein, over each other, their Discipline, their Order, their Practice of visiting the Fatherless and Widows, and their care that every ones Testimony may stand true and faithful, and they steadfast in it, and to keep themselves unspotted of the World; *This can never be* (will the Sober and Conscientious say) *the Spirit of*

of Christ thus to Rend and Tear, and Bespatter his Brethren, and the Society of which he was; crying out an Apostacy, and bringing in mens Laws, Prescriptions, and Imposing, and Larding it over mens Consciences, and a forcing of a blind obedience, and an Implicit Faith, and the like, and yet confess they differ from him, and he from them but about the **Shell** and not the **Kernel**, and his Correspondent F. Wilkinson, whom he applauds as none to exceed him that he hears of, in Doctrine and Life, sayes, God hath revealed it to him, that the difference is not about the principles of Truth nor in Christ's Doctrines, nor in any practice which the Truth in the members of the Heavenly body leadeth into, &c. But only in some **Forms** and **Methods**, relating to Discipline, &c. (mark then) What! are we the same in the Principles of Truth? are we the same in Christ's Doctrine? are we in the Practice of what Truth leads the Members of the Heavenly Body into? Then wherein are we **Apostates**? And why are we rendred such, as in whom the Life of Christianity is wholly extinct?

Will not all the unprejudiced, (who understand things) say, that his Spirit is Naughty and Wicked, and he the Apostate, he would charge others with, and envies the Integrity of the Faithful that keep their first love, and in it their Care for Gods Glory? It's meer Malice that is in his heart, that hath blinded his Eye, and led him into the confusion his Book is stufft with, of which much we might manifest at large, obvious to all the Sincere, where the knowledge of things may come; but to take up our time with that, it is not upon us much at this time; his Inconsistency with himself, and his applauded Friends, his Contradictions and the meer Confusion he hath run himself into, (under the darkness that he is Surprised with as a Judgement (and his Just desert) upon him, amongst the wicked, whose candle is to be put out); being plainly demonstrated and brought to view in the Treatise, (being an answer to W. Rogers's Book) called; **The Accuser of our Brethren cast down**, unto which we refer the Reader, and to T. Elwoods **Antidote**, &c.

W. Rogers hath not only (as to us it appears) missed his aim with respect to repute as a Christian, or as one in whom the life of Christianity is not extinct, being in his work reproachful in all Christian Societies, as out of the Order and rule thereof in this his clamorous Work: But in our Sense as a man he is become a Spectacle for reproach amongst all sober unprejudiced People, let his Book with the Answer to it be soberly viewed, and this Query will arise in the hearts of sober People, *What is this man!* that is of that Confidence, as to assume an engagement against the Lord and his People, to excommunicate, to curse, and to bring to Ruin if he could, such as have stood the many Onsets they have met with many wayes through Professors and Prophane, yea, Principalities and Powers? What doth he think to do with this his Babylonish confused broken Instrument he hath framed in his malicious, outrageous, bespattering work of Printing, publishing and spreading abroad the same, pretending to have it brought forth on the behalf of his Brethren, as well as himself, who, as he pretends, had a concern of Conscience upon them, for his so doing: And yet not one will appear in any Nobility as men, to stand by it, that can be heard of; but what they do, it's done in a hidden creeping manner, as the works of darkness are wrought: And the darts that are shot thereby, we say, touch not our Life, for the Armour of the Lord's sake, we are furnished with; But they turn back again upon their own heads. And it will prove unto them (although they have confidently leaned upon it) as the broken Reed of Egypt, the Splinters whereof will pierce their hands, and be their Torment incurably, if they repent not.

It may be further said, *What is become of W. Rogers's parts as a Man*, that his presumptuous

sumptuous confident undertaking on this wise promiseth: or where was that considerate Weightiness of Spirit, that necessarily should attend him, and becomes a man of that reputation, as his undervaluing others without respect to *Parentage* and *Birth*, should have declared himself to be furnished with, as also with respect to the Occupation or Calling he is of, *Viz.* a *Merchant*, as he calls himself, and applauds himself thereby; in his publishing the Meanest of the Occupation of others he would defame, as hereafter shall be made appear.

Many may say, *Dost this kind of work tend to his Praise?* thus to heap up Confusion and publish the same to his own shame, to accuse, to slander, and defame with all the malice and Venom that through his Pervertings and Inferences he can stretch matters to, to make accusations thereof as much as possible under any colour he can devise, and then place his own Judgment thereupon; and makes a flutter therewith, like children that play with their own shadows. And as to many charges and Accusations he brings, they are upon no better Evidence, then—*It Reports be true:* poor *William*! (for so he is; although he be full and rich in his own Esteem) since he went from the Light and the peaceable meek Spirit, he hath marred his repute in the eye of God and God's People, and brought Disgrace and shame on himself amongst men: yea, common and civil Societies are ashamed of his Work, as a Nauseous thing; let him go on, if nothing will be a warning to him, and doe what he hath to do, for his day is almost over, it were well if Repentance he could yet find.

Now to proceed further in relation to the matter of this high and horrid charge against us, we mean the Family and body of that people that have believed and are in Union in Christ, amongst whom we are bold to appear, whom *W. R.* hath presumed to impeach as *Apostates from God* (for we dare presume to say according to our belief from good observation, that there is but very few that ever was in any measure of us that are of party with him) and seeing he hath granted that the difference is not about the Kernel, but the Shell, and *John Wilkinson* says, *God hath manifested to him, that the Difference is not in principles of Truth, nor in the Doctrine of Christ; nor in any practice that the Truth in the Members of the Heavenly Body leadeth into;* as in a Letter from him to *George Fox*, is plainly in those very words inserted. And seeing the state of *Apostasy* is truly applicable to such as goes from the Power of God, and from the Life and Kernel of Truth, and to none other, as in the Scripture-Sense it is clear, and as later experiences also have demonstrated, and to apply that State to such, as have the Kernel of Christianity, and are in the Truth, in the Doctrine of Christ, and in the Practice of things that the Truth in the members of the Heavenly Body leadeth into, is meer Confusion, a false Application, and a ridiculous thing amongst all sober Conscientious People, and renders the asserters thereof in a state of Distraction, as to the Knowledge of God, ready to be cast aside, not worth the taking notice of.

What further need were there, may many say, of any further Proof of the matter against him and them of party with him, as to the trampling upon this false and malicious charge; but hold him to his and *John Wilkinson's* grant concerning us, and then see how he'll prove the accusation against us. Unless we are willing to give them leave to retract what they have confessed: Which (seeing we see not that he is willing to call back his charge) for the further manifesting his confusion, his folly, his malice and his envy; and for the Vindication of our Innocent Life and care in the Church of God (which Grieves the Backsliding sort) we are inclined to do: And shall proceed to examine farther what is the matter on the Churches account: or what hath he against us, for which he thus renders us in Print, and leaves it on record to posterity.

sterity, that we are *Apostates*, *Innovators*, and such as in whom the *life of Christianity* is extinct, and *Intruders* into the Government that belongs to Christ, *Imposers*, *Bringers in of mens Prescriptions*, with what *Inveterateness* he can in the height of *Malice* appear in: In order to which we say thus; it may be observed through his whole book what work he makes against the Order and Discipline used and practised amongst us, in the Church of God, under the exercise of the Spirit, which God hath given us a knowledge of, and a Portion in; and we Testifie, that none other Government but that of the Spirit of our Lord Jesus, do we as the Children of God maintain and stand in the vindication of, to which subjection we owe for Conscience sake; and under which we desire, (and are concerned as Instruments in Gods hand) to be helps in Government in the Church; to the keeping down that which would not be subject to Truth. That so in all things we may be decent, lovely and of good report, keeping ourselves unspotted of the World, according to that holy Profession we have maintained and confessed to before all.

It's admirable to take notice, what ado he makes against Discipline and Order in the Church, and what contemptible Terms he puts upon the Directions and Instructions Justifiable and commendable therein; to beget a disesteem thereof in the minds of people: let but his book be perused through, it will manifest it, together with what is observed out of it by the Authors of the *Transfer of our Brethren cast Down*, Subscribed by *Bliss Hooker &c.* therein Inserted and fully spoken to, Demonstrably, so that much here on that wise need not be inserted, reference being had unto the aforesaid Treatise, because whereof we shall much what pais by the trouble of recollecting the same, or much concerning ourselves therewith: It's obvious to all what down-right slighting he is in, and what *laughing* he makes against any concern on that wise in the Church of God under a Gospel-Dispensation in many parts of his Book; there is scarcely one Page without reflections on that wise; See Page the 4th in the first part of his Book. Whosoever should endeavour by *Outward Ways and Means*, to establish an outward Government; outward Laws, Rules and Orders, &c. under the Notion or pretence of Christ's Government, would be found *Invaders* of Christ's Prerogative. And in page 43. of his first part (he says) And if we do but consider, how fruitless in days and years past, as well as in this present Age, all mens outward endeavours have been under the notion of Church-Government, to preserve in any true Real and Heavenly Society, &c. and from thence places upon all concerns on that wise the badge of *Apostasy*: Thus he manifests his slight of the Care of Gods people in the Church, with respect to the outward exercises we should appear in, for God and our mutual help, comfort, edification, and building up one another: and to render the same the more contemptible and useless, he brings in a false Instance from the *Apostate State*; that the Churches in days past (according to what *John* saw coming over them) fell into; who lost the *Power*, and only kept the *Form*, in which all their endeavours could not be successful to preserve in Love, nor any Christian heavenly Society; and as this is not only an unchristian Comparison, and a Reflection also upon the Primitive Care and Endeavours on that wise, before the *Apostasy* was, which the Churches were zealous in, and God blessed their Endeavours in that day; but also it is inserted here by our *Adversary*, and the *Adversary* to the Churches Life and Peace, in a Contempt of that good Order, Discipline and Care used amongst us, in the Spirit of Truth, for Gods Glory and one anothers comfort in the Fellowship of the Gospel, in which is peace; and thereby doth he plainly demonstrate, that the Tendency of his Spirit is

to Emulation and Strife, and the letting loose of a corrupt mind that is gratified therewith: So that it may be concluded, that *Church-Government* in the Spirit, under which there is a godly care for one another in Righteousness (and a tender Inspection in relation to it, and sound Judgment to the limiting of the Flesh, that likes not Subjection to Truth) is that which is in his way, and the great occasion of the Discontent of his Mind; as the like also we have met withal from them of his Spirit and Party with him in the North; which through sad experience we have had a certain Knowledge of, and are able to demonstrate, as in the sequel of our discourse (God willing) in Sincerity we purpose to do. And on this score has the discomposure grown in the mind of *William Rogers*, under which he hath vented the heat and rancour of his Spirit, in opposition to *Church-order and Discipline*, and his contempt of the good and wholesome *Directions* observed and used amongst us called by him, *Wens Prescriptions, other mens Lines made ready to our hands, Dictates of fallible Men, Outward Rules, Orders*, and the like: under which discomposure of Spirit he hath run himself into grievous Mistakes, and Contradictions, in relation to *Government* and the *Directions and Rules* observable and practicable therein; and not like a man of his parts, as he would be rendred, nor like a man stedfast in the good understanding God gives, but very brokenly and under much Confusion, he seems to prosecute his opposite work: One while, *against all outward Rule, Order and Discipline, &c.* another while, *as being imposed with too much Severity, or imposition on Fellow-members without Conviction*, see the Treatise subscribed by *Ellis Hookes, &c.* Therein are even a Catalogue of the Confusions, Contradictions and Mistakes he hath run himself into, which we do impute to have happened unto him, as (and before, under the Discomposure he is plunged in, and the Distractedness as to the weighty things of the Spirit of God, that he is taken with; otherwise with respect to his ancient Love to Truth, and Regard to the Unity of Brethren, and the Qualifications in that day that accompanied him, he would have trembled as before the Lord, and have been ashamed as a Member of Christ to have appeared on such a Subject as this; to wit, *Opposition to Truths Life and the Churches Care*; and the manner of his proceeding in the matter of it would have been unto him (as a man) an Horrid and Detestable Thing: This then we may gather from the matter and manner of his discourse in relation to the good Order and Discipline in the Church and visible Family of God, That it's being established amongst us (although in the Power of the Spirit, which is the Torment of a Loose and Corrupt Mind) is that which he is grieved with; and having put the Odium upon it, which by all means he can devise, to marr the face and beauty thereof, as if we were run into *Forms* without the *Power*; and so gone from the inward teacher we were first directed to: Then on the score thereof, render us *Apostates, Innovators*, and what not.

And this leads us to the matter that the first part of our treatise relates to, formerly made mention of, as upon us a little to speak to. (Viz.) *That under the Gospel-Dispensation, Visible Order, Discipline and Government in the exercise of the Spirit is necessary; Justifiable; and ought to be found in Subjection to Gods Power amongst Gods people (that we may be Truths Praise, in the Tabernacle God has given us) as that which Answers the Doctrine of Christ, the Apostles Care, and the Practice of the Primitive Churches, according to Scripture-record.* This is the plain and a positive Truth, consistent with the pure Religion; to visit the Widow and the Fatherless, and to keep unspotted of the world; and hath been the Constant practice of the Churches of Christ, since there

there was a people that believed in him, and gathered into a Society in the Profession of Truth; which the primitive Churches were zealous in the matter of: And the very *Apostate Christians* have been ashamed, as men, not to be found in the form thereof: And the Reformers of Latter days, according to more modern Records have been as incumbent upon them) exercised therein in the several *visible Societies* they have been gathered into. And until the Lord was pleased to establish this people *W. Rogers* inveighs against, through the elder Brethren, as Instruments in his hand in the matter and practice thereof, (which could not be till we became a people considerable in relation to it) We were under a want thereof, in order to our more compleat mutual Help, Strength and Comfort each to other, so far as the matter thereof relates thereunto: As also with respect to the honour of God, Truth, our Reputation, and the Churches Comfort and Ease. All which, in the Record we have to bear for God, we can truly say hath Attended us in our Exercise and Concern, in Relation to this matter: So that in the sweet and comfortable Order, in which the Lord hath placed us, in a tender Care for Truth's Praise, we have the sense of God's Love and Delight with us, in Blessings upon us and the Work we are concerned in, as a Reward into our Bosom manifold, and our esteem and good report in many Consciences both amongst them that are saved, and amongst them that perish, hath greatly been enlarged hereby. So that we say, as to the proof of this certain Truth and Justified Practice, in which we are found (although our Adversary *William Rogers* doth despise the same, and reviles our Practice and concern therein) much needed not be said, it's so plain and obvious to all. Yet, in short, the tender Reader may take notice, not knowing into what hands this may come, that Christ Jesus our Lord and Law-giver confirms the Truth of this matter in that saying, *Matthew 18. If thy Brother Trespas against thee, go and tell him his Fault betwixt him and thee alone: If he hear thee, then thou hast gained thy Brother: If he hear thee not, take with thee one or two more, &c. And if he shall neglect to hear them, tell it to the Church: But if he neglect to hear the Church, let him be unto thee as an heathen-man.* This Implies positively Church order allowed, yea, Church-power and Government (in the Spirit which he promised to give) and the Determination and sentence thereof requireable. The Offender for not hearing him, was not to be unto him as an heathen-man, till he had refused to hear the Church, and until the Sentence given by it.

William Rogers one while sayes, (and so also *John Wilkinson* hath preached) That the Church-power on that wise reacheth only to matters Criminal and in Difference about outward things: And yet contradicts himself again, and sayes, on the same subject giving Judgment in the case of not hearing; That every Case of one Brother's Trespas against another according to right reason may be comprehended.

Again it's said in *1 Cor. 6. 15. The Spiritual man judgeth all things*: and it's said, That the Saints shall Judge the world. And Paul said, Know ye not, that we shall Judge Angels? how much more the things that appertain to this life? Is not here Order and Discipline to be used in Relation to the Judgment, that the Church was to give? Paul again writing to the Hebrews said; Obey them that have the rule over you, and submit your selves, for they watch over your souls, as they that must give an Account, &c. See what Care in the Church was used, and what a Trust conferred upon such whom the Lord in his Power made Overseers? and what a Duty incumbent upon the younger of Submission in the Lord to the Brethren, as those that watched over them, and as for whom they must give an Account. But *William Rogers* is of another

Spirit, then the Apostles and Overseers were in that day; the Tendency of his Discourse is to undervalue, to lessen and to make contemptible the *Church's Power*. Paul said, *Obey them that have the Rule over you: William Rogers says, Nay, this is an Imposing*, and resists on this account: viz. *We do not see it our duty, nor a requiring upon us so to do; we are not inwardly persuaded in our Consciences concerning it.* This we say, were indeed to set the Spirit of Truth in the younger against the same Spirit in them that watched over their Souls, and so to set Conscience against Conscience, and the Spirit of God against it self: Is not this the way to let in Liberty in the Flesh, Atheism and the like, amongst God's People, that again would creep in on this wise under pretence of *Want of Inward Conviction*, and the like: and so under colour of Conscience, draw back again out of the first Love, Care and regard to God and the Spirit of Truth in his People; and lead into *Rantism* and what not: It's a meer Slander in *William Rogers* to say and gather from hence, *That we would force a Blind Obedience without conviction*; Nay, There is his mistake, being gone from the Spirit's Life and Sense of it's Motions and Requirings, Exhortations, Counsel and Advice; which in the Spirit of Truth we commend to that in all Consciences, with whom we have to do, in relation to Church-Rule, Order and Subjection, Discipline and Judgment. We deal with a people in this Matter, not as blind, but as having a measure of the Spirit, which discerns the things of God. The Apostle said, *What have we to do so Judge them that are without?* speaking in Relation to Church-power, Discipline and Subjection in the Lord. It is a shame for *William Rogers* to talk on this wise, and renders him a man that has lost his sight in the Spiritual concern of the Lamb's Innocent life, in which the exercise of the Church of God consists, according to the manifestation of the Spirit, as every one hath received, in which the Rule, the Government, the Order, the Counsel and the Judgment in the Saints in light standeth, and in which the mutual Edification is, the Helps, the Governments in the Church, the Unity, the sweet Society, the subjection one unto another to be each others Joy, where the Lord is known to be One, and his People one.

But *William Rogers*, and they of his Party say, *That the Settling of the Churches in the Order and Discipline that we have amongst us, is the way to introduce the Apostasy again*; yea, we are proclaimed already, and recorded to posterity to be the *Apostates* and *Innovators*; and we see not yet, upon what other ground, then because we are a People in the Spirit of God, Zealous in the matter of Discipline and Order in the Church, to Answer the pure Religion in Body, Soul and Spirit God requires of us: For he hath confessed, *we have not lost the Kernel of Christianity*; neither do we differ in that, from them he accounts have kept the Life of it, but in the *Shell*.

John Wilkin says: *We hold the Truth's Principles, and the Doctrine of Christ, and are in the Practice of those things, that the Truth in the members of the Heavenly body leadeth into; neither do we differ in those things, but in Methods and Forms* &c.

So then, it must needs be in their Sense, that the Church of God, being Settled, with the respect to the concerns of it, relating to us as the visible Family of God, under an outward Discipline and Order, although the exercise therein be in the Spirit (for we own none other) is the *Mark and Badge of an Apostate*, and that thither we are gone, as he Asserts.

Let us consider and take notice, what was the Apostle's sense in his day, with respect

speēt to that Gospel-order that he laboured for, and was tenderly concerned, that in all places it might be settled among the Churches: He was of another mind then *William Rogers* and them of Party with him manifest themselves to be of. For although he saw, as 'tis left upon Record, that *after his dayes grievous Woives would enter*, and that *there would be a great departing from the Faith*, and that *there would an Apostacy come over many*: Yet it may be observed, what Care he used in the Churches, as the opportunity served him, that the Order, Discipline and Government of the Spirit might visibly Demonstrate it self amongst them, in the Tabernacle God had given them, in it to be his praise, the Godly fear that was upon him in Relation to an Apostate State, was a departing from the Faith to fall among them; And as he was desirous, that if it was possible they might be kept there from, for the Gospels sake and Glory of God, it was his desire, that every one in the exercise and Service of Truth, according to the manifestation of it, under a Gospel-care might be concerned, and in it fastened and knit together, to be each others help, and directed them accordingly; and that which they had heard and received from him, with respect to Order in the Church, they were to observe, and hold fast, and Answer the same in practice; and writing to them on that wise (with a reproof on such as were wilful and not subject to the Truth, but caused Divisions amongst them, which they were to beware of) he said, *The rest will I set in Order when I come*. Much might be said with respect to this matter from the Charge he laid upon *Time*, and for which cause he left him in *Crete* to appoint Elders every where, and to see that nothing was wanting amongst them: *Paul* never feared the *Apostacy* to enter through a Settling the Churches by Instruments in Gods hand, in that Order he was concerned in the matter of, neither did the Churches that kept their first Love ever Brand them with the Character of *Apostates*, for their Labour and Travel on this wise; Neither do we read that the Faithful whether Elder or Younger did ever stumble at their so doing; nor ever slandered those Instruments in Godshand, for any Directions or Orders in Relation to discipline, with the bringing in of mens Prescriptions, *Pauls* Orders, Lines made ready to their hands, Innovations or the like: (as *William Rogers* presumes to do, which will be his Burthen and perpetual shame in the end:) But in the Universal Spirit, which is one in all that believe, was the Unity preserved, and the Comfortable Society held under the Rule and Government of Christ Jesus; and if any would have sown Dissension among them, they were to be **Marked** and **withdrawn from**, according to Gospel-Order. Hath not *William Rogers* shamed himself amongst all sober and Judicious people, both as a *Christian* and as a *Man*, to make all this Fluttering Railing work against the Government of Christ Jesus in the Church of God, which we do affirm is both Immediate and Instrumental; and that he Rules and Governs in his people, the Church of God Immediately, and Intrumentally by his Faithful Servants, as well as he instructs both Immediately and Intrumentally. And as for this Cause he hath Ministers, Pastors and Teachers Intrumentally to turn many from darkness to Light, and from Sathan's Power to God, to edifie and to build up in the most holy Faith: So he hath *Overseers*, *Elders*, *Helpers* and *Governments* in the Church Intrumentally, to see, that all things may be kept and done in Order, and that nothing may be lacking amongst his People that may shew forth his Praise; that so a sweet Savour, may be kept amongst all, as the Ornament of the Gospel received and believed in. Can it be a Repute to him thus to clamour against the Order and Discipline thereof, under this Government, and the good and wholsom Directions that appertain to it,

and against a People (once he was in Society with) Zealous in the Matter thereof for a time, whom he doth not charge with *Apostacy* (though that's the Character, he is pleased to give us) on the account of being departed from the Truth or on any other account, but for the Discipline and Government we have amongst us: And on that account also would he render us to have lost the life of *Christianity*, which all his works relates to? For he gives not any Account what Principles of Truth we are gone from, or wherein we have left the Doctrine of Christ, but (retracting again or) contradicting himself, sayes, *We differ not about the Kernel, but the Shell* and *John Wilkinson* sayes; *God hath manifested to him, that the Cause is not in the principles of truth, nor in the Doctrine of Christ, nor any practice that the Truth in the Members of the Heavenly Body leadeth into.* If *William Rogers* would have convicted the family he hath set himself against in his malicious work, of being *Apostates* and *Innovators* &c. he should not have steered this Course of Inveighing against the Discipline and Order of the Church of God, being justified therein as a commendable and comely thing, which hath a sweet Savour in many Consciences, even of those that are not of Profession with us; who cannot but see what contemptible work he hath made about it: which declares him to be a man of a loose spirit, and that likes nor the Inspection nor Judgment of the naked truth. Surely, it had been more honourable for him, to have let alone this clamouring against us as *Apostates*, &c. till he had first convicted us of being gone from the Power and life of our Principle, or from the Doctrine of Christ, (for there the *Apostacy* enters.) But *John Wilkinson* and he has cleared us of that in express words: And the Testimony we have in many consciences, that the Ancient Eternal Power attends us in our Assemblies, to the breaking of many Hearts and the gathering unto him, in whom Salvation is known, as shall be saved, confirms this matter on our behalf. And if they were not blind they might see what Barrenness and Deadness attends the Testimonies and Concerns of them of this Spirit, and how many scatter and fall away from them several wayes: and the most of them that keep to them are but such as are a Reproach to Truth [mark the end of them.] I say could *William Rogers* have convinced the world, where he publisheth the Characterizing of us *Apostates* and the like, that we had lost our first Love and Regard to our Ancient Testimony for God, and were departed from the Faith and our Zeal for God, to satisfy the Flesh; and that they were the entire and Faithful to him and the Life of Righteousness, Then had he done something in relation to that which he hath undertaken to do; But the Lord will stop him therein, and he shall not perfect that which he hath Attempted, when he hath done his worst, but Truth shall flourish over all, when his Name shall be Reproached every-where.

But let us go on, and consider farther on what occasion (we may suppose) *William Rogers* Adventures to lay that infamous charge of *Apostates* at our doors, seeing it's granted that wee keep to the Principles of Truth, and are in the Doctrine of Christ, and are in the practice of things that the Truth leads into: and seeing that Discipline and Order of Truth in the Church of God, the Government thereof and Judgement therein (which we maintain, and are in the practice of, and in subjection thereunto) is justified and commendable in the sight of God, and amongst them that believe, according to Christ's Command, and the Primitive Care and Practice in the Church of God; and on that account it's in vain for him to Charge us with *Apostacy*, if he think that any that fears God will stand by him therein.

And we take notice also, *William Rogers* seems Doubtful in his own mind what
 Repute

Repute he shall gain to himself on the account of making so much ado against *Church-Government*, lest he should be palpably thereby discovered to all, to be a man of too loose a Spirit, and pleading for the Liberty of the flesh, and thereby throw dirt in his own face, (which he would cast at others) to his reproach: And therefore in the very height of his exclaiming against *Order* and *Government*, wherein he is very abusive and wicked, he Retracts again as a Smitten man, and grants the Matter, that he makes all this stir in Opposition to: See his 1st Part, page 43, and page 52, see also his 3^d Part, page 19. And for a more clear manifesting of his Confusion and Contradictions about this Matter of Church-Government we refer the Reader (we say again) to the *Answer to William Rogers* Subscribed by *Ellis Hookes*: &c. He seems doubtful also, what the Matter of his exclaiming against *Church-Government* (we stand to maintain as consistent with the Doctrine of Christ, and the Apostles practice) will make for him on the account of proving us *Apostates* and *Innovators* &c. And therefore to another shift he betakes himself, that is to say, to exclaim against the Discipline used amongst us, and calling it *George Fox's Form of Government*, &c. making also an outrageous Clamour against the Directions, the Rules, the Advice and Counsel given relating to Discipline and Order amongst us, calling them, *Dictates of fallible men*, *Mens Prescriptions*, *Laws and Edicts*, *other mens Lines made ready to our hands*, *Innovations*, *George Fox's Orders*, &c. He is very extravagant also in his Reflections upon our *Mens Meetings*, our *Quarterly*, and our *Yearly Meetings*, manifested at large and spoke to in the aforesaid Answer Subscribed by *Ellis Hookes*, &c.

In Answer also whereunto we are led to the first particular head formerly made mention of a little to be spoken to, that the honest unprejudiced and impartial Reader may consider and Judge, whether with respect to what the Church of God directeth to, in this our day amongst us, and we are in the Practice of, in the Discipline thereof, *William Rogers* our and the Church's Adversary, hath any cause to render us in Print *Apostates from our first Principle*, and so from God, and to leave the Infamous Badg thereof upon us to Posterity, as much as in him lies.

The First Particular thing made Mention of to be spoken to, and plainly proved in the First Part, of the *Antichristian Treachery Discovered, and its Way Blockt up*. Viz.

That the Care of the Church of God in this our Day amongst the Children of the Light, with Respect to Discipline, according to the Order and Rule of Truth, and their Practice accordingly Stands Justified, as consistent with the Doctrine of Christ, the Apostles Command, Scripture-example and the Primitive Practice amongst the Believers touching this Matter.

By that Eternal Word, that was man's Life and Glory in the beginning, before Sin and the separation from God was, a Remnant that have believed, and have been gathered home again unto God, (In which Word our Fellowship stands with the Father, and with the Son according to Antient experience) and through the Holy Spirit are we brought into Unity one with another in that Inviacible life, which they that believe not, are strangers to: and in the Tabernacle the Lord hath given us in this World, as the Family of God, we are in that Society, wherein (in the Love that we bear one unto another, and in that Godly care we have amongst us for God's

Glory and Truth's Praise) our desires are to be one anothers help and advantage every way; so as that in all things we may be as becomes the *Heritage* of God. And for this cause is it, that we are a people Settled through the Power and Spirit of Truth, in that good *Order* and *Discipline*, as becomes the Family of him who hath chosen us: That Love and Care, (& none other) we have laboured to preserve amongst us, according to Christ's Doctrine, and the Primitive Example, as that we may Glorifie God in Body, Soul and Spirit; and by reason whereof all men may know, that we are Christ's disciples, and that we are in that *Faith* which works by Love. And in the same eternal *Power*, by which we are a *People*, and in which we are made *Help-Governments* in the Church of God, an eye is open and an Inspection given us, in which what ever is decent, comely, and of good report, is cherished and approved of, and what ever is contrary, is seen, whether in things appertaining to Doctrine or Practice, Conversation and Life: And in the same *Power*, which is the Terror to the evil-doer, is the exercise of God's People in relation thereunto, according to the Blessed *Order* Christ Jesus directed unto, in the Case of *Trespass* of one Brother against another, where the Church might come to be concerned, as to hearing the Matter and giving judgment in the case as the Lord might direct, according to the Power and Authority given, in which the Sentence might be passed; *far want of the Church being heard by the offending Brother, let him be unto thee as an heathen-man.* This Order and Discipline was directed to, to be in the Church, and this Government and Judgment by Christ Jesus given unto them, who had received of his good Spirit: in which Spirit of Truth that leads into all Truth, it is, and in none other, that in our tender care in the Church of God we are concerned, and have a Witness in the Consciences of all the tender-hearted before the Lord. And whatever *William Rogers* says in his Malicious Slandering Mind, God is our Witness, we have no care upon us in Relation to the Church of God, but in that Love in which we were beloved of him, and in which we are knit together: We have no concern but in the Power, our Eye is unto that: There is no *Rule, Discipline* or Government amongst us, but in the power in which our Souls are Subjected unto God, and in which we are Servants one to another: In which power we do claim as given us of God, for his Glory's sake, Authority to hear, Determine and give Judgment not only in matters relating to the outward man, in cases of Difference brought before the Churches, and upon the case of any not hearing the Church, to declare him as *not worthy of the Fellowship of God's people*, but to be unto us as an *Heathen-man*: But also in matters relating to Conscience or the Inner man: As the Apostle said, *A man that is an Heretick, after the First and second times Admonition reject*: And as we have a concern upon us, to stand approved in Gods sight, and in all Consciences in the matter of Doctrine and Principles of Truth, so also with respect to Conversation and Life, to live void of offence towards God and Man, in that Pure Religion we are brought into, to visit the Fatherless and the Widdow, and keep our selves unspotted of the World, whose Care and Order relating thereunto, is no way Inconsistent with the Apostles Counsel and the Churches Practice in his day. The Apostle said to the *Corinthians*, *Dare any of you having a Matter against another, go to Law before the unjust, &c.*

And that the Care of the Churches of Christ in this matter, amongst this people (whom *William Rogers* presumes to render as *Apostates* and *Innovators*) and their Order and Practice is consistent with the Apostles advice, let the Records of our *Meeting-Books* Testifie, and let our disconcern with any other People, (save them

of

of our Principle and Profession) in any matters relating to Difference amongst us, speak in all men amongst whom our residence is: The Care and Order we have in relation to the *Widow and Fatherless*, and them that are in necessity, let our Practice touching that matter declare thereof: Unto whom are we Burthenſom in that caſe? Unto what *Magiſtrate* have we complained, or ſought relief from, in the caſe of any Brothers Indigency or want? I ſave in the caſe of laying before them the Oppreſſions and ſufferings that we have been expoſed to for our Testimonies ſake, that the cry of the *Poor*, the *Widow* and the *Fatherless* on that Account may not enter the Lord's ears, to bring his wrath upon them becauſe thereof. Or which of the *Widows*, that are *Widows* indeed, or of the *Poor* amongst us that keep faithful to Truth, have found fault with us, and complained of Neglect amongst us concerning them? *Wherein are We Inconſiſtent with the primitive Practice in Relation to dealing with ſuch as become any way Scandalous to Truth?* let our Records in that caſe ſpeak for us, in bearing a Teſtimony againſt the ſame, and publiſhing of it according to the Merits thereof, and the Knowledge of it abroad, for the clearing of Truth, and declaring our diſowning of ſuch as are led aſide on that wiſe, till Repentance be wrought, and the Lord's Forgiveness be felt concerning them. Let the *Care* and the *Order* we have, and the *Practice* we are found in, in Relation to the *Inspecting Marriages* as to clearneſs, every way conſiſtent with Truth's Life, and the Churches allowing or diſallowing as matters are found in relation thereto, being twice brought before our Men and Womens Meetings; and our decent, come y and orderly proceeding (with conſent of Parents, &c.) in the Accompliſhment thereof before many of the Lord's People, in publick Aſſemblies for the moſt part gathered for that very occaſion, that they may be Witneſſes thereof. We ſay, let our practice in theſe matters Teſtifie to our conſiſtency with the *Care* that's incumbent upon us *as God's People*; and with the primitive *Care, Order and Practice*, and in which we are of Good Report every where.

And for the more perfectly Answering the *Care* that's upon us touching the aforeſaid matters and things, and the like, and the effectually compleating the Work relating to it, are our *Men and Womens meetings*, our *Monthly and Quarterly meetings* ſetled in the Unity of the Life, and obſerved, that we may be in readineſs to attend every Concern that may fall amongst us, relating to the Tabernacle in which we are, in it to be Truth's Praise: Our conſtant Opportunities of our *Setled Meetings*, attends the exerciſe of inspecting Marriages, of putting a ſtop to every appearance of any difference to ariſe amongst any profeſſing Truth; and putting a timely End to all ſuch as through miſtakes or otherwiſe, may have riſen: Our *Conſtant Meetings* in Relation to the Churches concerns, attends the occaſion of any Neceſſities that any way may happen to any, through Sufferings, and the like, that Aſſiſtance may be readily Adminiſtred accordingly: Our *Conſtant meetings* are ready to Answer the Order of Truth, in the caſe of any publick Scandals, through any one's Miſdeameanor that have been of Profeſſion with us, In which we have felt the Preſence of the Eternal God with us, and his Bleſſings attend us, to the comfort of the Family of God, and to our Repute every way. Now we appeal to that in all the Conſciences to Judge and Teſtifie, what cauſe *William Rogers* hath, (and *they of Party with him*, on whoſe behalf he ſays *the Printing of his Book was, as that which was a great concern of Conſcience upon them*) to publiſh us (and leave a memorial of it to Poſterity) *Apoſtates and Innovators*, on the account of the aforeſaid *Care, Order and Discipline* amongst us, in Relation to the Concerns, that, as a Society,

necessarily attends us: And whether in the practice of things relating thereunto we are not consistent with our first Principle, *our Antient Love to God and to the Brethren and our care for Gods Glory*; as also with the Churches-practice in the Primitive times, and that on these Accounts We can be no way detestable of having the life of Christianity extinct amongst us, as William Rogers hath asserted us to have: And whether the clamorous work he has made against **Church-order** and Government in the Ground, as also against our Care, Order and Practice touching the same, be any thing else but the fruit of his wicked, malicious, opposite Spirit, to the *Life of Truth*: And that all his clattering work on this wise signifies nothing with respect to his charge against us, but that in the matter thereof he hath rendred himself ridiculous to all sober people and Christian Societies: more especially, because that he goes not about to detect us, on the account of having lost the **Kernel** of Christianity, nor to be gone from the principles of Truth, or the Doctrine of Christ, or the practice of what the Truth leads the members of the Heavenly Body into; but by him and *John Wilkinson*, under their own hands are we cleared thereof.

Now we come to touch a little of the *Second* particular Head by us made mention of before in this First part of our Treatise to be spoken to.

That our present Adversary William Rogers, in his aforesaid Book hath denied the Care, the Order and Discipline used amongst us in the Church of God, and hath Judged the same: And that John Story and John Wilkinson, also with them of the Separation in the North, and of Party with them have slighted, despised, and laboured to put a dis-esteem thereupon, in an opposite Spirit thereunto and hath laid Stumbling-blocks in the way of it; and thereby obstructed the Care and Exercise of Gods People, in Relation thereunto.

To which we say, that in Relation to *William Rogers* his Denial of the **Order** of Truth settled amongst us, to be consistent with our principle and first love; as also his Judging the same, much need not to be said in this place: That which is already herein Inserted out of his *Book*, as also what may at large be observed in the Answer to his by *Ellis Hookes, &c.* Demonstrating, that a great part of the Tendency of his whole work therein relates thereunto; And to manifest the contempt thereof that hath been also on *John Story* and *John Wilkinson* their Spirits, together with them of **Party with them** in the North, and the opposition they have made thereunto to the Church's grief and the breach of its peace, more may be said afterwards, when we give a Relation of the exercise and concern we have had with them by reason thereof, which in the Sequel (God willing) we Intend to do. As to *William Rogers* we say, his clamouring against us after an abusive manner on this account in his *Book* is so frequently used by him, that it's obvious and clear to the view of every honest man, who hath had a view thereof, that Contempt, scorn and derision is that which he is filled with on the Account thereof: 'Whosoever, saith he, shall endeavour by outward ways to establish an outward Government, and outward Rule, &c. they are Invaders of Christ's Privilege: And again, saith he, that Spirit that would remove us from our teacher &c. to follow the Dictates of fallible men &c. In the first place, we deny his charge as applicable to us, we have no such design: God knows before whom we stand, it's a meer unjust reflection, for we Commend all to the teachings of the *Grace of God*, and the guidings of the Universal

versal Spirit, in which the Unity stands in the Order and Rule of Truth, to be *Helps and Governments* in the Church: Neither do we lay before one another in the Church of God any thing but what is answerable to Truth, and is freely received of the Innocent to God; we disown the Dictates of fallible men, neither doth he give us a Catalogue of those Dictates he so much talks of, and therefore we take the less notice of the clattering work he makes on that wise.

Secondly, It is clear that all those Reflections he useth, he aims them at us, and upon our **Order** and **Discipline** in God's House, and the directions relating thereunto, otherwise there had been no occasion of his so often reiterating thereof, in this his undertaking to detect us as Apostates on the account thereof.

He further says, see page 16. of his first part, *That our Meetings* (in a reproach thereof) *are made up of men uncertain as to Number and Qualifications, and under the notion of the Church of God assumes power over Conscience*; and again he says, *He appeals to the Intelligent, if those there assembled, pretending to be Members thereof* (meaning the Church of God) *have not been false Accusers, and men-pleasers, and many of them a sort of Persons that have loved preheminance and time-servers.*

Now we say, this is a malicious Slander which we deny; and we ask, what greater contempt could he appear in against our Brethren in their Exercise? what greater reproach could he any way bring upon our Meetings, and our **Order** and **Care** therein, & more vilifie with Derision the exercise and concern thereof, the Advice, the Counsel that may arise amongst us, the Exhortations and Reproofs that any may be concerned in, as the Lord instructs, and leads accordingly, as any occasion may offer it self? What can he do or say more in Contempt of all, when he hath done his worst? and what Spirit this is, and what its work tends to, the Lord be Judge in all Consciences, and give the knowledg thereof; that the Snares of this wicked envious one may never on this wise prevail any more upon any: For to let loose the Licentious, Unclean, Libertine, Ranting Spirit is that which in the Ground he aims at, wherein the Apostacy is entering, & the letting go the Bond of Truth, & the Authority of it in himself, and in such as adhere to him, and are taken with his Bait; where the departing also from the Life of Christianity prevails, which *William Rogers* would charge others with, himself is detected to have the mannagement of the design thereof, which he bends himself to perfect, to his own disgrace and world without end: And what blasphemous work also he is clearly detected to be concerned in, who pretends what a concern of Conscience he and others of his Brethren had upon them to appear in Print, lest the Life of Christianity should seem to be extinct amongst the People called **Quakers**; and yet such absurd, notoriously wicked and ungodly matter brought forth, as his Book is stuffed with; he himself might see, if he would but let that in his own Conscience speak.

One other Instance out of many we think good to insert out of *W. Roger's* Book, plainly demonstrating his condemning all visible **Order** and **Discipline** in the Church of Christ, and so his opposition thereunto: In the Title page to the 3d part of his Book, called **The Christian Quaker**, &c. it is delivered by him thus:—*Manifesting* (saith he) *that there is but two sorts of Governments owned by the Children of Light, or the Christian Quaker; one is the outward Government under which we Live, unto the Laws whereof we owe either Active or*

Passive Obedience, &c. The other is the inward Government of Christ (who alone is Lord over the Conscience) which is not represented by Persons visible, by carnal Eyes, invested with power from Heaven to execute outward Laws, Descriptions, Orders, Edicts in any outward Form of Government visible as aforesaid.

Our Brethren, of the Second days morning Meeting in London, well observing (as in the Treatise called, *The Accuser of our Brethren cast down*, is inserted, that this assertion of *W. Rogers* directly contradicts the Paper therein made mention of; and in this Treatise also hereafter inserted, signed at *Ann Travers* House 1673. subscribed by him (while he kept his first Love and Care for God) amongst many other of his Brethren; It contradicts also a Paper given forth in the Year 1672. relating to *Godly Care, Order and Government in the Church*; wherein advice is given to Friends who have a care and oversight committed to them, in their respective places, for good Order and comfort in the Church; as the Words therein are: Which Epistle is signed by *James Parks, Jasper Batt, John Storr, Thomas Curtis, John Croke, Stephen Crisp*, and fourteen more Friends, the 3d of the 3d Month, 1672. so here *John Storr*, when in Unity with his Brethren, is *Undicating and Encouraging Church care and visible order*; and his Party have since expressly set themselves against it. In the aforesaid Book, viz. *The Accuser of our Brethren cast down, &c.* It is also expressed thus, page 117. observe.

First, That *W. Rogers* and his Party are by him accounted the *Christian Quakers* and *Children of Light*; and that all those that are not of his Party, nor in Unity with him & them, are accounted *Apostates & Innovators*, and why so? but because they are for some outward Laws, Orders, &c. in an outward form of Order and Government in the Church of Christ that's visible.

Secondly, That this outward Order and visible Form, is such, as by his fence and state of the Case is rendered obnoxious, both to the outward Government under which we Live, and against the inward Government of Christ: Insomuch that all the People called *Quakers*, that are for outward and visible Form and Order amongst them are Charactered *Apostates and Innovators, &c.* This is Malicious, and tends to expose that People to Persecution, and is unjustly rendered; for our peaceable deportment on the account of the outward Government (under which we Live) hath been, and is well known to be such, as our Opposer is not able to disprove; neither need we vindicate our selves therein, &c. This also is not only Malicious but Absurd: As if because Christ's immediate Government and Kingdom is inward and spiritual in the Conscience, therefore he must have no visible Ministers in his Kingdom, no visible Order or Form of Government under his Dominion, no visible Persons exercised in any outward Rule, Orders, Laws, or Decrees under his Government; as if all Christ's Ministers, Apostles, Elders, Overseers, Helys, Governments which were appointed by him in his Church, with all the Instructions, Decrees and Commands of the Apostle, setting in order all things that were lacking, doing all things decently and in order, were all Invisible, and nothing outward, Visible or Formal, because Christ's inward and spiritual Government (from whence all these proceeds) is Invisible: We can argue no better then on this kind in our Adversaries distinction of his *Christian Quaker* from the *Apostate and Innovator*: Nor deduce a more natural Inference from his opposition

opposition against visible Persons being concerned in an outward Form of Government and Order in the Church of Christ: How coth this kind of arguing also of his consist with that Paper signed in the North by his two honorable Friends John Story and John Wilkinson, and them of Party with them; which he says is accounted the Foundation of the seperate Meeting? In which Paper are these Words— "We who are chosen by the Churches, and in their behalf to Act— "Some of other Countries, and some amongst our selves not chosen by the Churches, have usurped Authority over us— "The Meetings by whom we were Employed— "Our men who have their Authority given them by the Churches choose, &c.— "Are hindered by others, &c.— "To whom we gave no Power— "But deny that they have had Authority from us— and again, "Our chosen men— "They who are not chosen by the Churches— "You who are rightly chosen by the Churches— With many other Passages intimating Power, Authority and Government, together with Records and Orders; Morally W. Rogers will not say, that those Churches chusing, and giving Power to others, and the Persons chosen to be employed in their Affairs were all invisible; and their Affairs and Businesses invisible; and their respective Meetings with the Methods they intended therein invisible; and their Records and Orders invisible: Surely the said Paper of theirs, with the limited prescriptions therein, was not invisible any more then the Persons that formed them; Will his Correspondents and Abettors in the North be pleased that he should in Print lay open their Contradictions, Confusion and Inconsistencies with themselves, as well as with himself and his Arguings in such distraction as this; we commend these things to the wise in heart to consider of, and judge as they see cause.

Now are we come to the 3d and 4th things formerly inserted, material to our present concern, to be treated on in this First Part of the *Anti-christian Treachery Discovered, and its Way Blockt up*, viz.

That Gorge Fox (whom William Rogers so inveterately inveighs against) and others of the Antient Brethren, their Care and Exercise in the Church of God, as Instruments in Gods hand to see the Churches of Christ every where, in this our Age, settled in the aforesaid Order and Discipline (as the Apostle's was in his Day) hath been justified embraced and freely closed with (as that which hath tended to Friends Advantage in the Truth, and the Honour thereof) by the Churches of Christ throughout this Nation, and in many other Nations: And that notwithstanding W. Rogers, and others of Party with him, their abusing G. F. with Malicious Slanders and Lying Accusations; as one that would Introduce his own Prescriptions and Orders, and invade Christ's Privilege, and in a wrong Spirit exalts himself over the Heritage of God, with many other Aspersions that are cast upon him, as hereafter we shall make appear: G. Fox's Advice and Directions in Relation to the Duty of Gods People (in the Tabernacle God hath given us visible to appear in) hath been acceptably closed with, and Testified to, both in Word and Writing amongst the Faithful and upright hearted to God, as in the sequel of our Concern shall be made appear.

To which we say in as much Brevity as the Evidence and Proof thereof will admit, without damage to it, and the satisfaction that we desire all may receive that

that in any measure desire to be informed thereof; seeing we are daily the more satisfied how this envious Spirit (for that is the mark it deserves to bear) labours to asperse him every where, where his Book can get reception; for into the hands of the publick Enemies of Truth, of many sorts, its already gone; the reward of which work shall be surely repaid.

We say, we need no better proof in relation to the matter on *Gorge Fox's* account, then the publick Records of our Monthly and Quarterly Meetings; throughout the Nation, and other Nations, and the Testimonies of many Thousands of *Gods People* every where, (where the Lord hath gathered them, of which we having a Seal and Evidence in the Spirit of Truth, in which the Saints were when absent in *Body*, yet present in *Spirit*, and as living Epistles in one anothers Hearts) we do believe will evidence to the truth of the aforesaid assertion concerning him! And as to the proof of the publick Records in our Meeting Books on this wise; we do affirm that the *Order* and *Practice* of *Friends* every where accordingly, which we have the knowledge of, Testifies thereunto; and we also dare in the sence of the Fellowship that we are in, through the power of God, give *W. Rogers* leave to disprove us in this matter; and vve see not but that if this he could effect, he vould be as diligent in the matter of it, as the eagerness of his Spirit could ywork him to be: And until *W. Rogers* hath effected this, let all the sober minded conclude, that the undertakers of the design against *Church Government*, and *Discipline* thereof, and against the Instruments in Gods hand, are only a fevv broken, shattered and separate sort, that's dravvn from the simplicity of the *Gospel* of *Christ*, and the povver of their first *Principle*, and have set themselves against the *Dignity* thereof, unto which every *Soul* should be *Subject*, as that which comes from God, and is of him, and that their designs tend to gratifie *Pouth* in a false *Liberty*, and to indulge the backsliding sort from the *Life* of *Truth*, and his pretences to be abetted by such as in whom the *Life* of *Christianity* is not extinct, and that he has undertaken things on a Consciencious Account on behalf of many *Brethren*, is but a deceitful flourish, and a false thing, arising from his (*viz.*) *W. Roger's* own corrupt Heart, and a lying Spirit, which the Lord will not bless, but will become his shame; let the Patient wait, and mark the end of it.

We have been comforted in our Souls, to have an Account from the Faithful Brethren of most of the Countries throughout the Nation, and other Nations of the prosperity of *Truth*, and the amicable, peaceable fellowship therein, and the sweet society amongst the *Brethren*, notwithstanding the worst of *W. Rogers* and his Spirits *work*; and to hear of the good Order of the Churches every where settled therein, and concerned in the Spirit of *Truth*, in the exercise thereof, to shew forth the pure *Religion* to all, of visiting the *Fatherless* and *Widow*, and to keep our selves unspotted of the *world*; this is our Comfort, and the cause of our Joy, as that which is laboured for, and the Lord supplicated in the behalf of: We tread upon *W. Roger's* aspersions and clamorous work, which is but a blast of Wind that will over; our *Redeemer Lives*: The stability of the Faithful in the *Life* of *Truth*, and in their Antient Testimonies for the same, and in it their tender Care, in an Innocent Life, in the Church of God, their *Order* and *Discipline* therein, and the Blessings of God that will and do attend the upright in the concerns thereof, to the encrease of

of Love to God, and regard amongst us of his **Glozy** through us in **Body, Soul** and **Spirit**, will work through this *Babylonish Apostate Work*, to Truths honour, and the renown of the Government of **Christ Jesus**, amongst the ransomed Ones, and to the Confounding of all his **Foes**, who alone shall **Reign**, whose right it is.

Hath *W. Rogers* in this corrupt and detestable Work against the **Churches** **Care, Power and Government**, and against the Instruments in Gods hand, in the matter thereof, and most especially against **George Fox**, whom he hath set himself against, as a mischievous Person, to work the worst he can: We say, has he forgot when he was of a better mind? before the evil thus prevailed over him; what he himself with many other Brethren Subscribed at **London**, the 26th of the 3d Month 1673. on *G. Fox's* behalf, as an Instrument in Gods hand; and on the behalf of the tender care that was on the Brethren at that time in the **Church of God**, in relation to the **Order, Discipline and Government** thereof: *W. Rogers*, with above Thirty more Friends Testified on this wise.

"Dear friends,

"Let the Authority of Gods Power, heavenly and peaceable, Wisdom be eyed in
"all your **Assemblies**, that the Government of **Truth and Righteousness** may
"be exalted over all, and true **Judgment and Mercy** may have their place; and
"though a general care be not laid on every Member touching good **Order** and
"**Government** in the **Churches Affairs**, nor have many travelled therein; yet
"the Lord hath laid it more on some, in whom he hath opened Counsel for that
"end, (and particularly in our dear **Brother**, and Gods faithful **Labourer**, *George*
"*Fox*) for the help of many; and hath in his Wisdom afforded those **Helps** and
"**Governments**, which are not to be despised, being in subjection to **Christ** the
"**Head and Law-giver**, answering his Witness in all; and so all necessary **Comma-**
"**nd**, **Admonitions** or **Testimonies** that have been given forth, and received in
"the universal Spirit of **Life and Unity**, have their Service for God in subjection
"to his Light, and Subserviency—to (and in order to answer) the great **Rule**
"and **Law** of the *Spirit of Life*, as proceeding from it, and they that are spiritual
"will acknowledg those things spoken or written from the **Spirit**, and for this end
"to be the requirings of the Lord, &c.

Ellis Hookes, and the rest, on the Words quoted out of the said Epistle observes thus; (and that very materially to the confuting of our Adversaries great Work, and substance of his whole Book, out of his own Mouth, as that which his Heart sealed to (and made his own subscription) unless he hath been an old dissembler before the Lord, which God will bring to Light, let him clear himself one way or other if he can) That *W. Rogers* and the rest have plainly confessed, **First**, That care the Lord hath laid on some, with respect to good **Order** and **Government** in the **Church**. Secondly, To the Counsel which the Lord hath opened for that end, particularly in *G. Fox*. And thirdly, That *G. Fox* is therein owned as a dear **Brother** and faithful **Labourer**. Fourthly, That God hath afforded these **Helps and Governments** in the **Church** which are not to be despised, &c.

We say, what need *W. Rogers* grant more, then what he hath there subscribed to, to the confuting of the greatest part of his whole Book against **Church Government**, and the Instruments in Gods hand concerned therein, and against the outward Methods and Rules that he calls *G. Fox's Orders*, in the 86 Page of his First Part.

And if *W. Rogers* object and say, as he seems to do in his 4th part, page 93. *That there are some new Prescriptions, which he cannot imbrace for Conscience sake,* which *G. Fox* is accounted either the Author of, or the Countenancer thereof.

Yet however *W. Rogers* produceth none of these new **Prescriptions** or **Methods** set up and imposed by *G. Fox*, as the aforesaid Authors of the Book subscribed by *Ellis Hooks* well observed; with other contradictions between *W. Rogers*, and his Friend *J. Story*, relating to this matter; to which Book we refer the Reader, as worth his observing: *John Wilkinson* also confessed to a Friend in **Westmoreland** (which we hope he hath not forgot, if he have, we can help his memory therein, by the circumstances relating to the time and place where) *That he had read over George Fox's Paper of Directions* (meaning that which tended to Order and Discipline in the **Church of God**) and *Testified that they were all very honest and good things, and useful to be put in practice*; or words to that very purpose.

So then, in short, this is the sum of this matter, that there was a time when *W. Rogers*, according to the aforesaid subscribed Paper, amongst his Brethren, owned Church Care and Government, in subjection to the Power, and the necessary Counsel and Advice therein, as *Helps and Governments* subservient to the Rule and Law of the Spirit, and that *G. Fox* was one in whom most especially the Lord had opened Counsel for that concern, and that he was a dear Brother and faithful Labourer, &c. And *John Story* confesseth that *Instructions and Rules may be given forth, commending them to the Church, and to God's leading Grace, to be made use of as God shall Direct*: And *John Wilkinson* confessed, that the *Instructions and Directions* for that end given forth by *George Fox* were all very good and useful: What is the matter then of all this clutter that's made by *W. R.* against care in the Church, *G. Fox* his Directions given forth, owned by Friends in their Meetings throughout the whole Nation? and what is the meaning of *J. Stories* and *J. Wilkinson's* silence under all this ado, from shewing as publickly their dislike thereof, as *William Rogers* appears to applaud them, and take them in his quarrellous contentious **Work**, that he thus with his Inconsistances and Confusion gravels himself in? May not any that has an unprejudiced mind, and considers things, conclude *George Fox* to be the same that ever he was when these men owned him, and his concern in the Church of God, and his Directions in relation thereunto? as all the Churches in the Nation, that ever we heard of, will Testifie in his behalf: And seeing that *W. Rogers* cannot produce one of the Churches, amongst them all, that will stand by him, nor one single man that we can hear of, that doth appear to vindicate his **Spirit** and **Work** (saving one *Thomas Crispe*, whose works of Darknells will also be brought to Light, of late putting forth the Venome and Sting of the *Dragons Tail*) and those that creepingly abets his work, are a few shaken ones, who have mostly been the Truths shame, and the Churches grief; and where the Apostacy stands, that *W. Rogers* makes the Subject of his large Discourse, is plainly seen, as the Sun at Noon, by the matter he is concerned in, and the way and work in which he doth appear, and whether the Apostacy from the first Principle, from his antient regard to Truths praise, from his vindication of Church Government, and respect to such as were Instruments therein concerned, be not justly chargeable upon himself, and them of Party with him, to be turned back on their own Heads, as just from God, let the Lord and that which is pure in all Consciences judg; who instead of dwelling in the peaceable Spirit, and holding fast the unity therein, in the bond of Peace, in a regard to God and his tender People, with all the concerns that

that belongs to them, is become the *Champion* of a confederate fort in an ungodly Work, and one on whom their dependency hangs (as ever the Uncircumcised of old did on their great *Goliath*) to make War in Death (that's come over them) against the Lord and his tender People, to Blaspheme that Name we were Redeemed by: The great God that changeth not will visit for these things, in the day of Torment that hastens on, in which who shall be able to deliver: And as to this matter, we have yet this further to say, to most of the Quarterly Meetings of Friends in Truth throughout the ~~world~~, on whose account we have presumed to place a belief upon our Spirits, with respect to a Testimony bearing by you, on *G. Fox* his account, (whom the Apostates, that have risen at any time since we have been a People, have ever ran upon with all the bitter Revilings, that through malicious Accusations they could devise, more impudently then many that never knew the Lord and his Power durst have adventured, lest the hand of the Lord should have smitten them to their Infamy and Wo for evermore) We are bold to put the matter to the test concerning him on this wise; we have a concern upon us, you must bear with us, the honourable **Truth**, **Gospel Order**, and the repute of our **elder Brethren**, whom God regards, seems to many, that are not settled in the power of Truth, to lie at Stake through the Impeachment *W. Rogers* hath appeared in; for whose sake we ask you, Are you not sensible, that as the Lord made him an Instrument in his hand, early of the day, to gather many to God, out of Darkness, and from under the power of Death, and that since we have been a People in the Truth, and gathered into a Society in this earthly Tabernacle, that the care of the **Churches** have been upon him? Hath not a Record dwelt upon your Hearts in the Spirit of Life, that the Lord hath been with him in this matter? Have you not had an answer in your Consciences (unto which he hath ever appealed for a Witness there) that the Instructions and Directions, with respect to Church order, and the Discipline thereof, hath been commended to you in the Spirit of Truth, as the Lord might direct to be put in practice amongst you? Have you not felt the Spirit of Truth in your selves sealing to that eternal power that hath been upon him, and other dear Brethren in the matter thereof? Have you felt any frailty upon your Spirits, or want of freedom in the Lord (when you kept to the power) to be concerned in the *Church of God*, according to the order, growth and place in the Truth, whereinto the Lord hath brought you? Have you not felt the Blessings of the Eternal God with you, in answering the *Care*, the *Advice*, the *Counsel* and *Directions* of the Brethren in the matters thereof? Are you not comforted with respect to your own inward Advantage, the furtherance of the Gospel amongst you, and the Truths honourable esteem amongst men through your Exercise, Labours and Travels therein; so that you can say, to Gods praise, your Labour of Love hath not been in vain? We are bold to appeal on this wise unto you in Truths behalf: Have we not a Record in all your Hearts (of you that are faithful to God, and have received of his Spirit) as a cloud of Witnesses in this matter for us, who have set our Signets thereunto? Deal ingeniously with us, as in the Lords fight in this matter; its integrity to God our Souls delights in, and an evidence in that we crave of all, whether with us or against us, touching the same, however *W. Rogers* renders us, we abhor Flattery, or having mens persons in Admiration any further then the honourable Image of God appears in them, & as their Habitation abides in that to which the honour is due: We leave this matter with you, and before all whom it may concern, where-ever any exercise may fall

in relation thereunto, and as you Hear and Learn of the Eternal God, so Judge and Speak.

We might in this place very fitly fall in hand with the many *Accusations, Reproaches* and *Slanders* that *William Rogers* hath maliciously (the matter of his Work gives it this Character) devised and raised up against *G. Fox*, through his perversions and inferences that he hath put on his innocent clear sense, and Christian Exercise about matters he was concerned in, from which he deduceth very wicked and horrid charges against him, in that old Cainish Spirit, in which he would utterly destroy his Repute, if it were in his power, before all; the fallacy whereof we doubt not but detect in the considerable matters thereof, to the satisfaction, we hope, of all the innocent where this may come.

Yet we chuse first to give a true and sincere Relation of the many grievous & demonstrable Exercises that the *Church of God* in *Westmoreland* hath met withall, more or less, for the space of six or seven Years, or upwards, through this Spirit which secretly hath wrought in too many, to draw them from the first Love and ancient regard to *God & his Truth*, into a kind of libertine loose sort of *Life*, animated and strengthened, we dare boldly say (though with grief) by *John Story* and *John Wilkinon*; who having declined their antient regard to that Eternal Power and Innocent Life in which once they were truly concerned for God amongst his People, and leaning upon the Wisdom that is from below, in the mans part, and not rightly discerning the things of God, became darkned in their Minds, and in that state discouragers of the antient Zeal for Truth, and the honorable Testimonies born therein amongst the Faithful, to the gratifying a People backsliding from the Lord and the holy way of Truth, whereupon we have livingly seen (and some have warned them of it) the Lord withdrawing of his good Spirit, by little and little, from them, (as he did from *Israel* of old, whose Backslidings he would have healed, but they regarded not, but hardened their Hearts more and more to their Irrecoverable Ruin,) in which declining state they became the wounding of their own Souls, and the piercing the sides of many of the weaker sort, to the Churches grief.

We also, together with the concern on this wise, shall manifest to all what care was used in the *Church of God*, and with several in particular, for the preservation of these two men, the principal abettors of the dividing Spirit, with tenderness towards them, with desires and travels both in Soul and Spirit, and in many bodily labours in relation to them, with many entreaties for, and patient waitings over them, that if possible they might be saved. The Contest and Exercise in relation to it, broke forth first in the *North* through them: *William Rogers* (that we know of) was not at first so early concerned in the matter of the aforesaid contentious Work, but became an espouser of it to himself, on their behalfs, being a man of an arragant Spirit, and appeared to love, being popular, and in the height and restlessness of his mind undertook the work that the Lord blessed him not in; but being drawn aside from the simplicity of the Gospel, to abet a wrong Spirit in himself, and others of the loose sort, is become the Evil-man and Seducer; that grows worse and worse, heaping up Damnation to himself that slumbers not.

Antichristian
Treachery Discovered,
AND
Its Way Block'd up :

IN
A clear Distinction betwixt the Christian Apostolica
Spirit; and the Spirit of the Antichristian Apostate;
BEING
Something in Answer to a Book, put forth by *William
Rogers*, falsely called *The Christian Quaker distinguished from the
Apostate and Innovator.*

The Second Part :

VVherein it is plainly demonstrated,

Frist. That *John Story* and *John Wilkinson*, in a dividing Spirit (together with the aforesaid *William Rogers*, who hath espoused their Cause) with those of party with them, have opposed the visible Rule, Discipline and Order used in the Church of God, the true **Christian Quakers**: Wherein they have been the Exercise and Grief of the Faithful, through the offence they have caused in the Church of Christ, to the breach of its Peace.

Secondly, A sincere account is given therein of the care and brotherly treating, according to Gospel Order, that hath been used in a Christian Spirit (as the Exercise and Travels of many dear Brethren sustained do demonstrate) concerning the aforesaid *John Story* and *John Wilkinson*, and others of party with them, before the Judgment of Truth, according to Church Power and Order, was given forth against them.

By **Thomas Bearton, John Bearton, Robert Tompson, Robert Barrow, Brian Lancaster, Joseph Baines** and **John Blaykling**, on behalf of themselves and many other Brethren of the Quarterly Meeting in *Westmerland*.

Now I beseech you, Brethren, mark them which cause Divisions and Offences, contrary to the Doctrine which ye have learned, and avoid them, Rom. 16. 17.

Blessed are the Peace-Makers, for they shall be called the Children of God, Matth. 5. 9.

Antichristian Treachery Discovered AND Its Way Blocked up

IN
A clear Distinction between the Christian Apostolical
Spirit and the Spirit of the Antichristian Apostate;
BEING
Something in Answer to a Book, put forth by William
Rogers, falsely called The Christian Quaker distinguished from the
Apostate and Innovator.

The Second Part

Wherein it is plainly demonstrated,
First, That John Storr and John Wilkieson, in a dividing Spirit (together with
the standard William Rogers, who hath espoused their Cause) with those of
party with whom they have opposed the visible Rule, Discipline and Order used in
the Church of God, the true Christian Quakers: Wherein they have caused in
the Exercise and Gift of the Faithful, through the offence they have caused in
the Church of Christ, to the breach of his Peace.
Secondly, A further account is given therein of the ease and brotherly treating, ac-
cording to Gospel Order, that hath been used in a Christian Spirit (as the Exer-
cise and Travels of many dear Brethren testified do demonstrate) concerning
the standard John Storr and John Wilkieson, and others of party with them, was
before the Judgment of Truth, according to Church Power and Order, was
given forth against them.

By Thomas Scatter, John Scatter, Robert Compton, Robert Scatter,
John Scatter, Joseph Scatter and John Scatter, on behalf of them-
selves and many other Brethren of the Quarterly Meeting in W. of Warwick.

Now I beseech you, Brethren, mark those which cause Division and Offence, contrary
to the Doctrine which ye have learned, and avoid them, Rom. 16. 17.
Blessed are the Peace-Makers, for they shall be called the Children of God,
Matth. 5. 9.

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Antichristian Treachery Discovered; AND Its Way Block'd up:

IN
A clear Distinction betwixt the Christian Apostolical
Spirit, and the Spirit of the Antichristian Apostate;
BEING
Something in Answer to a Book, put forth by William
Rogers, falsely called *The Christian Quaker distinguished from the
Apostate and Innovator.*

The Second Part:

THAT Eternal God by whom the World was made, the *Alpha* and
Omega, the *First* and the *Last*, with the blessed Message of Glad-tidings
to our Immortal Souls, appeared amongst us here always in the *North*,
and in the glory of that eternal Word, by which all things are upheld,
broke in upon us, to the opening our Hearts, and giving us the knowledge of the
heavenly Light and Life in Christ Jesus, through which (by believing in it) we
were brought back again into God, from whom the Alienation was in the Sin and
Unbelief, and we became a People, and were, (through the Truth which we had
received) gathered into a visible Society and Profession thereof, (the visible Cha-
racter of the Family of God, during the Tabernacle in this World), we were fet-
tled, through the power of our Principle and Spirit of Truth, in the comely Disci-
pline and Order in the *Church of God*; and that no neglect might be in the con-
cerns thereof, in the Spirit of Jesus, accompanying us, (as in the Apostles care in
his day, that Elders every where might be appointed) faithful men were chosen
to attend and inspect the matters thereof, and the principal weight of matters
about the concerns of the Churches affairs, for a time lay upon them, till Truth
grew up in the Hearts of many; so that many became meet in the power to ap-
pear in the service of Truth, in a Gospel care; and then our Meetings became
more free for any of the Faithful to be concerned amongst us, to the strengthen-
ing and encouraging in the way of Truth, to Gods praise; and while all kept to
the first love and regard to Gods glory, according as the Lord was pleased to

concern us, all things were well; and we were comforted together in the obedience to the Spirit and Truth received, but Testimonies sincerely born, and the Sufferings attending the same patiently undergone, and we were each others help and encouragement, and strength; and the Unity and Concord that we mutually enjoyed was our refreshment, glorying, and our rejoicing; yet in succeeding days, the Temptation that ever was from the old Adversary of the Lambs Life, and the Churches Peace, began to creep in and prevail upon some of the ancient Professors and Sufferers for the Truth, and set to work according to his kind, to draw back from the ancient Integrity formerly kept to; and some that were to have been as Watchmen in *Israel*, and Valiants for God, and were appointed at the first, or early of the day, for that very end, let the Standard of Gods power fall, and gave their glory to the second Beast that arose out of the Earth, and instead of keeping to the ancient power, in it to be as Saviours on *Mount Zion*, Instrumentally in Gods hand, for the glory of his People; some became Instruments to lead several back from Truths Integrity, by an evil Example laid before the weak and unskilful, the ancient Record against all Antichristian Bondages being discouraged, they became woefully to be let fall; the nobility of Gods power being much departed from, even in them that should have been as Pillars in the House of God; the weaker and younger sort, whose hearts were enclined to Liberty and Ease, again looked out, and took example at them they had esteemed of, and became subject to a timorous distrustful Spirit of the earthly One, shrunk in the day of Tryal, and started aside like broken Bows in the suffering times, to the causing our Enemies to Triumph, and make their boast of a Conquest got upon us, to the spreading our disparagement abroad in many parts of the Nation; and amongst this unfaithful and shrinking sort was *John Story* concerned, and overcome, and led aside with them, from the Integrity of the *Lambs* Life and Dominion; these things grieved the Church of God in many parts of the Nation, where the noise of them was gone, through the Magistrates means, or others that had taken notice thereof, to Truths dispraise and the Churches exercise and grief; for some were ready to take example thereat, to let the like Temptation prevail over them in suffering times, because *John Story* was conversant amongst them, and justified the same; so also *John Wilkinson* encouraged the like things, and gave his advice to others accordingly, proved by a Certificate under the hand of a faithful Friend: These things were the Exercise and Grief of the upright-hearted to God amongst us, and of our neighbouring faithful Brethren of other Counties, and the Churches concern was great because thereof, in a tender desire that such as had been overcome with the Temptation on that wise, might see it, and in a tender acknowledgment thereof, clear the Truth, and the Nobility of the Principle we had received, and the Testimony we had born in Doctrine and Practice accordingly; at this the Disobedient started, and the Rebelious to Truths ancient Power, such as likes not sound judgment, were grieved thereat: Then *John Story* of party with them in that creeping work appeared, with his old slavish shrinking Spirit, which he was generally known to be a man of, and demonstrated the same upon several eminent occasions, that the very principally concerned now in this Spirits work knew well enough, and took example by him: Now, we say, he appeared with a more open Face to vindicate the said shrinking work to the grief of the Innocent, to discourage the Testimonies born for God and his Truth; so that they, of the Meeting he belonged to, had many of them, almost lost all relating to Truth, but

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the form of Words and outside Profession (and in that also a grief to the Faithful) which many of the simple hearted amongst them (came off from them since with Joy) in true brokenness do tenderly confess: And in this shrinking work *John Wilkinson* also publickly appeared to stand by them, to the grief of many for his sake: On these occasions (as that which was needful, least the Life of Christianity (as *William Rogers* applies to the Faithful) should be quite let fall, and extinct amongst us) the Lord stirred up Zeal and Care in the Church of God, amongst the Faithful, and the Spirit of the Lord strove in that day with a gainsaying backsliding People, who would not be subject to him in the spirit of their own minds, and many Exhortations and good Advice they had in Love, and Mercy mixed with sound Judgment, upon the Spirit that had prevailed over them, and upon the works thereof; and the Hearts of many, in other Countries, were touched with sorrow for the Glory of Gods sake, which this perfidious Spirit was striking at; and in an holy Zeal for God many Brethren that came amongst us were moved, in a Testimony for him, to clear their Consciences in Gods sight, to the comfort and heart breaking gladness of the upright amongst us, but to the grief and vexation of the other sort; whereupon they cryed on against Imposition, over-driving and urging things with Severity: And *Margaret Fox*, and some other Friends, being come to visit Friends at our Quarterly Meeting, very tenderly signified to us, *That she heard there was Divisions amongst us, and that she partly believed it, and was sorry therefore, she desired also, That if there was dissatisfaction in any, on any account relating to Church Care and Gospel Order, that they would speak, that things might be openly Discoursed, and none go privately under hand to work Discontents in any on the account thereof; or words to that purpose.* *John Story* was not then amongst us, but *John Wilkinson* on the behalf of himself, and them of party with him, replied, saying, *Margaret. What ground have we to practice things imposed upon us by man, or in the will of man, that there is no Scripture Proof or Example for?* In reply whereunto *M. Fox* asked him, *If he would say that our Meetings relating to Church Care was set up in the will of man?* or words directly to that purpose; unto which he gave no direct Answer, neither would plainly and openly declare what it was that he and they took occasion to stumble at; yet that which principally was upon him to make an opposition to (as afterwards was observed) was *Womens Meetings on the account of Church concerns*, thinking thereby to undervalue & lessen the esteem and authority of our whole concern in the Church of God, which practice in the Church was vindicated by the honest hearted as a very proper concern for them (according to the measure of the Spirit received) in their Place, Order and Sex: It seemed strange also to many, why *John Wilkinson* propounded such a Question in opposition to *womens Meetings*, seeing that he, & twenty three more, at a former Quarterly Meeting in *Kendal*, had subscribed a Paper signifying their consent to the *Womens Meetings*, with several Expressions in it tending greatly to encourage the same. And upon the occasion of a Paper from *G. Fox*, read in the said Meeting, to encourage Women Friends to meet together on the account aforesaid, the Meeting with an unanimous consent (as appears by the Subscriptions) expresses themselves thus, viz. — “It is further agreed upon, that this Paper be read in every particular Meeting. — That the Women Friends, who are faithful, may be stirred up into a serious consideration in the Light of the Lord, — To answer the Lord with diligence, &c. — And in the Womens assembling together to see and consider that all Women Young and Old who pro-
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“fess the Truth do walk therein, in Order and in Modesty, out of the Customs and Fashions of the World. — Herein Male and Female are serviceable, in our Place and Calling, in our Day and Generation, &c. — So all Women Friends, who feel secret desires in themselves to be Instruments of good unto others, let them meet together as aforesaid, and in this desire certainly the Lord will assist you in his Wisdom and Counsel, &c. — And so all the faithful Women, who are thus enclined, and affected herewith, may signify their Minds and Intents to the *Mens Meetings*, and so be encouraged by us whose Names are hereunto subscribed, viz,

John Wilkinson 1st. John Clarkson,
Henry Story, R. Pinder, and 20. more.

And yet notwithstanding the said Paper, it did appear, that it was *Womens Meetings* that they were disaffected with, and smote at in their minds, (in the same Spirit that disliked also our *Mens Meetings*, but that they were afraid to appear so openly against them) for afterwards they broke forth into more disdainful terms against the *Womens Meetings*, calling them an *Idol*, a *new Invention*, *Imposition*, and the like; yet contradictorily to their own approbation and well-liking thereof, as the aforesaid Paper demonstrates.

That earthly loose, creeping Spirit, that had been all along stirring in some of the Rich and wiser sort, in the Wisdom that is from below, against the Churches Care and Discipline thereof, was offended with it, because of the Inspection of it, and limit thereby to their wrong Spirit; yet durst not publicly appear in opposition to it, but in a private hidden manner was working Contempt and Dis-esteem thereof, where it could prevail, till on these occasions it was forced either submissively to bow and fall under, (which it was not willing to do) or else to appear with its open Face to manifest itself, and stand up in its own defence. The Lord suffered these things to be, that *Esau's* hidden Guile might be found out, and the way thereof blocked up, what ever it cost the Innocent to God to accomplish the same; and blessed be God, things have wrought well, and will do, to the Glory of that Name, that is the Strength and Crown of the Righteous, that shall never Rot: For in the Exercise that the Faithful met withal, (through this Spirit) which the Lord hath blessed to us, Life sprung in the Hearts of the Righteous, and many Souls was tenderly concerned for God and his antient Truth, which had been the Glory of the *North*, where many living Witnesses had been raised for God, to the glading of many Thousands; and from amongst whom faithful Labourers sprung, for the publishing the everlasting Truth, where the Lord hath called them: And the Glory of the Eternal Truth appearing even to lie at stake, the Lord put Courage into the Hearts of several younger Brethren, that from Babes and Sucklings the Lords Praise might be perfected: And the more the Lord appeared amongst us, the more was the backsliding sort with grief concerned, seeing their Spirit Judged, and the way of it like to be blocked up: Now was the time of their looking about, and to speak after the manner of men, to their Arms they betook them, *John Story* making his boast what he could do when he put on his Sword in opposition to *Church Care*, the *Inspection*, the *Discipline* and the *Judgment* thereof, for that was it that alone was in their way; and now *John Story* and *John Wilkinson* buckled them to it, and as leading men assumed a contest against the Faithful, on behalf of the withering backsliding sort, which the Lord did not bless

bles them in; but withdrew by little and little till he left them (as to the Eterna Power) and their Houses desolate. It cannot be expressed what work they began to make, and appear in against the Exercises that the upright were concerned in, in the Church of God, what finding fault therewith; its admirable to think what Obstructions they lay in our way, and instead of being Helps and Governments amongst us, became our Burden and Grief. Our Monthly and Quarterly Meetings was that which was their Grief, and the very name of them therefore disliked, (*In Story* calling them *Courts* and *Sessions*, and our General Meeting the *higher Court of Judicature*, to make the contemptible) as being grieved therewith, as that which was too ready in their way to inspect miscarriage in Doctrine and Life, and upon an orderly proceeding to place Judgment thereupon, this could not be digested of their foul corrupted Stomach, of which the Hony-Comb is loathed. They rendred our Meetings on that wise, for Friends concerns, Formal, and not Gospel-like, and moved, that we should not keep them so constantly, but as occasion offered (and if this loose Spirit had prevailed there, when should an occasion have been seen, and made use of, let the upright Judge;) they would not allow that *Marriages* should be twice published, or spoken of in our Meetings (unless there happened to be occasion) before the accomplishment thereof, which for clearness sake the Church of God judgeth a needful thing. They allowed the accomplishment of a Marriage upon the first times proposing it, which within ten days was effected; and yet they were signified to, that the Man was not clear of another Woman to whom he had promised Marriage; and they were desired by many Friends to put a stop to that, till things were clear on the other account, but they took no notice thereof. They disliked our *Womens Meetings*, and spoke disdainfully of them, (though contrary to many of their own Subscriptions once, as afterwards may be spoken to) and would never allow Marriages to come before them; which we account a decent thing, that every one, Male and Female, who have received of the good Spirit may keep in the exercise of it, to a profiting therewith, in their place in Gods House. They would not allow that the Church of God should be concerned with any of the weaker sort, when Temptations had prevailed upon them to draw back the Testimony for Truth once born; but would have those things left to the publick Preaching, or any ones particular motion. They would not have any made mention of in the Church (though in subjection to Gods Power) for any such affair, contrary to the Churches antient practise, who said, *It seemed good to the holy Ghost, and us to send chosen men, &c.* In a word, to stubber over things, and indulge Deceit was their design, as their practice and their degeneration from Truths Life and Testimonies demonstrates. They would not admit of the recording Scandalous and Reproachful Transgressions of any, and the Judgment of Truth upon them, though with the Repentance of such as had found a place for it: *John Wilkinson* alledging That it tended to render a man an Apostate in his day, and an Knave to Posterity; contrary to the sense of the holy men of God, who gave forth the Scriptures, and have recorded *Noah*, *David*, *Mannasses* and *Peter* their Weaknesses, and others, with their acknowledgment thereof with Grief, and their Repentance also; who stand not recorded as Knaves to Prosperity; nor is the Record thereof to Truths dispraise; but tends to magnifie the Righteousness of God in his Judgments and Mercies, for the furtherance of the Gospel, and the work of God among all, both in our Day, and in Generations to come; and *John Wilkinson*, yet in Contradiction again, and Confusion,

Babylon like, up and down, off and on, expresseth himself thus, after his denial allowing it again, saying, *He would have the Condemnation to go no further then the Knowledge of the Transgression, nor the Record of it to remain any longer then the Memory of the Offence:* Thus he confutes his own assertion in his denial, in saying, *It renders a man a Knaves to Posterity:* But we looking over this, as the product of his inconsiderate haste, in venting such Confusion, and granting the other, which indeed we do, and is that which we aim at: We ask, How will *John Wilkinson*, without a Record of the *Transgression, Condemnation, Repentance, &c.* keep the knowledge of the *Judgment* and *Repentance* to go as far as the knowledge of the *Offence*; or the memory of the one out-live the memory of the other; when as the Envious one, on the one hand, will not cease to keep in remembrance that which may blemish the Truth, but to have that alive which may clear the Truth, and give God the Praise, will be his Grief, and his utmost endeavours will be to obstruct the same; let the Wise Judge whose work this Spirit of theirs is concerned in.

A large Catalogue, might be here inserted, of the contentious Works, by them of this seperate Spirit, wrought amongst us, animated and strengthened by *John Story* and *John Wilkinson*, as our Quarterly Meeting from sad experience can Testifie; an account whereof we have in readiness at large to publish as occasion may be seen, plainly demonstrating the Slight, the Contempt and Dis-esteem of that Gospel care we were concerned in for *Truths Praise*, which produced in them the great Opposition that was made to our tender justifiable practice therein, which occasioned great Content and Satisfaction to the loose & backsliding sort from the holy Way and Life of God, and the great sadness of Heart to the Innocent amongst us, on theirs and the Truths account, — Resolved they seemed to be, not to condescend to the wholsom practices we were concerned in, according to the example of the most of the Churches of Christ throughout the whole Nation; and if they could not with open Face, and with the Instruments they made use of, stop our way, but that *Truths care, Inspection* and *sound Judgment* must be placed in the Order and Discipline thereof, and that they could by no means obstruct the same, because of that Eternal Power that accompanied Friends care and courage therein, to the causing of them, when they could not prevail on that wise, with conquest over it, to bethink them how to betake themselves to another Course, as hereafter shall appear.

And thus much at present in short, as a little of the Flood that broke forth upon us (to have been our ruin) from that Spirit of Enmity that has been at work against the appearance of Truth, (ever since God gave us to believe therein) and would not have had the Lord Jesus to Reign, nor the Government to be established upon him whole right it is; which we are sufficiently able to demonstrate to all, in relation to the Exercises we met withal thereby, and through the partakers with it against our godly concerns for *Truth* and the *Family of God*, to the unutterable Grief of many Hearts, before they broke off from us; and we desire in the Love of God, that from what we have said (and of which proof hath been already made, as the occasion offered, demonstrable to the upright that have been concerned therein, and indeed we say it is but a little of what we have to say and publish as occasion may fall out, which we may expect, and are ready for it, because of the restless state that this Spirit is in, under the torment that is upon it, that's sooner come for its destructions sake then it looked for, and will not cease to fret and fume, till amongst the Swine it make its end, and be no more seen) we

desire

desire that all the upright hearted to God, we say, would but consider and give their Judgment in the Light of Christ Jesus, whether these things hinted at, in relation to the Troubles that have been met withal in the Church of God in *Westmerland*, through the Spirit that hath wrought in *John Story* and *John Wilkinson* (with those encouraged by them to appear in the Quartel, and dividing Work against the Family and Heritage of God, in the matter of their Order, Discipline and Government amongst them, as a visible People gathered into an heavenly Society, therein to be Truths Praise) do not manifest them to be in a backsliding state from Truths Life, and Love to Righteousness, and against the Government of Truth in the Kingdom of Jesus, and apparently concerned to Indulge and Gratifie the Spirit of Deceit, and the Grave of Sin that would come over again, if the Lord and his People in his hand were not zealously concerned in the defence of Truth, and the holy way and practice of it, against every contrary thing? And whether *William Rogers* is not a man given up to great Delusion, that stands so much in the vindication of these two men (thus charactered according to the naked Truth) as if none did exceed them in Doctrine and Life? And whether he has not set himself with open face against the antient Truth and Life of Religion in the practice thereof, that has espoused to himself the management of such a Cause as they of the separation in the North have been concerned in? And whether he hath not (as obvious to every Eye) Blasphemed the Lord and the honourable way of Truth, & abused Gods People against whom he, together with them of party with him, have set themselves as to render them Apostates from God, & such as in whom the Life of Christianity is extinct, & yet for no other cause, then that we are established through the Spirit of Truth, and in subjection to it, in a Christian care for Gods Glory, in the practice of that Religion which is Justified of all that loves Righteousness, that is to say, to visit the Fatherless and the Widow, and to keep our selves unspotted of the world.

Now we come to speak something of what more particularly relates to them of the seperate Spirit, on the account of their opposite dividing Work in seperating from us, as to concerns relating to us, as a Family and visible Society, gathered into Church Fellowship, to be each others Help, Comfort and Joy.

The Authority of Gods Power continuing with us (blessed be his Name) with an encrease thereof, to our unspeakeable Comfort and Strength, so that many were knit together in the vindication of our Cause and Concern, to the great Grief of the other Party, and a disappointment to their Expectation, to have driven down before them, and to have made us subject: The course they now consulted to take, as appeared, was a seperation from us; and that they might do it upon some seemingly justifiable account, some of them drew up a Paper, and got what hands they could to it, of any sort that had any shew of profession of Truth in them; in which several Proposals was offered to us, and Conditions upon which (assented too by us) they alledged an enclination to abide with us, otherwise to withdraw and do their Business amongst themselves: By their Proposals unto us, we were to covenant with them, That none of our own Country should be concerned in Church affairs, but our chosen men to whom we had given Power: This was to debar the fresh and living Witnesses of the younger sort to be concerned with us, (such as

were grieved with the disturbance they had made) and that the old backslided ones, at first chosen of the Rich and Wiser sort in the Wisdom that is from below, might over-rule and carry matters as they would: We were to covenant with them, according to their terms, *That none should come out of other Countries, nor of our own Country not chosen by the Churches, and sit amongst our chosen men, &c.* But if they had any thing to offer there, they might declare their Message and with-draw, and such as did otherwise come amongst us, though in the Spirit of the Lord Jesus, which is but one in all, and is not to be limited by mens **Laws** and **Prescriptions**, were to be looked upon as usurpers of Authority, having no Power given them by the Churches, as they alledged; and several other things, as in the said Paper at large is inserted, tending to the limiting of the Spirit and Power of God, and to bring in such Prescriptions, indeed, as the like has not been heard of, among a People professing the free and universal Spirit, and to be in the Life of Christianity, as is pretended too. Its a shame to think what Tyes and Bondages they would have brought in contrary to the Fellowship of Brethren in the universal concern of the whole Family of God, which is but one if ten Thousand, and contrary to the Rules of Common Societies, and the Liberty granted in places of Judicature: What a Jurisdiction would this have been, and a Lording it to purpose over the Exercise of the Spirit in the Conscience? By this rule Paul might not have come (although the care of the Churches was upon him) into any Church but his own, to see the order that was among them, and sit amongst them, but have been accounted an usurper of Authority, as one to whom the Churches had not given power so to do: Was there ever the like of this Prescription, and yet these are the men that cry down Church Government and Church Order under the name of usurping Authority, or Invading Christs Prerogative, and bringing in of mens Edicts, Laws and Prescriptions, and mens Inventions, &c. VVhat an Invention was this against the Prerogative of Christ Jesus by his Spirit in the Saints, that none must sit or act in or about the Church affairs, but their chosen men to whom they have given Power? May not William Rogers be ashamed of clamouring so much against Church Government, and applaud John Story and John Wilkinson at such an high rate, when he considers what a Paper of Proposals, Resolves and Covenants for Rule and Government John Story and John Wilkinson have subscribed (and very probably invented and framed it up ready for the Subscription) and upon not being closed with in the Bargain they would have made with us, would Excommunicate us, as not worthy of their Society, and from whom they would with-draw, and do their Business amongst themselves? VVill not John Wilkinson and John Story blame their Correspondent and Agent in their VVork, for manifesting in Print such a Paper as this, destructive to the whole design he hath taken in hand, and to the undermining the whole Fabrick of the Cause that he hath espoused to himself on their behalf? For who can observe these things, and not conclude that William Rogers must either let his work and design of Judging and Inveighing against Church Government quite fall, or else judge John Story and John Wilkinson, and all them of that Party in the North, who subscribed the said Paper, to be the Apostates also, amongst them he brands with it, on the account of Order and Discipline in the Church, and no other thing; and then who will William Rogers have to stand by him but Apostates, Innovators, and the like? What Confusion is here! and Inconsistencies with themselves amongst them? it makes their work ridiculous to all that takes notice of it.

But

But as to the matter before us, in short, to bargain with them on these terms it was far from us; neither had their Company of late, amongst us, been so comfortable to us (their contentious work was such) that had their terms been far below that height of Imposition they appeared in, and Lording over the Consciences of the Upright, yea the very Spirit of God, as indeed it was: Their Spirit was such in the ground, from whence this work sprung, that no bargain we could be enclined to make with it: So that our Answer was a positive denial on any such termes, as those proposed by them; as in a Paper given forth by us (on the account of many particulars in theirs expressed) is inserted at large, ready for the service that it may be of, if any desire to see it, or if occasion be for publishing the same; with many more in readiness by us, relating to the Strife and Troubles they have occasioned in the *Church of God*, during our many Exercises on this wise, which will be their Burden one day.

And to further this contentious Work and seperate Design, *John Story's* great work, when in the North, was, and much of his time taken up in going too and again, from House to House to proselire to his Faction, amongst such as he had hopes to get any entrance upon, buzzing into Peoples Minds the danger which the Churches were entering into, on the account of our Church Government and Gospel Order, for nothing else he had to accuse us of; the danger of it he represented to such as were infected with a dislike thereof, and enclined to reject it; and like the unskilful Physicians of no value, applyed deceitfully to work a Gangreen to utter Ruin. Had he been a man zealous in the matter of it, as Paul was in his day, (and the Faithful still are) and that he had seen some too, eager in the concern of it; then a word on that wise in Gods Name had been aptly spoken, as the *Aples of Gold*, spoken of, in *Pictures of Silver*; but he was not of that Spirit; neither was it the Upright and the Entire to God that he dealt with in such a concern, for they saw his Snare, and in vain would he have laid it in their sight; it was the perfidious & the looser sort he generally dealt with, others would not take any notice of him; he brought into our Meetings, for the Contentions sake he was entered into, such as had never appeared in the matter of Truth's concerns, to speak of, in all their days before; the Shrinkers in the suffering times, the Tyth-payers were fit for his Faction; they hung upon him as their God, and the Artist for their concern; cunning and nimble hath he been in the matter of the War and seperate Work he hath been in hand with, but there is an Eye that hath seen him: Poor John! whether can he go for help? or who can appear to do him good? Many Hearts fail them, and escape for their Lives; and the Champion he hath had dependance upon, and hath done what in him lay, and as much as one could do with such a Spirit as he is of, he Reels and Staggers, and as a drunken man jumbles himself with his off and ons, one while yea, and then nay; the Contradictions, the Impertinences, the Inconsistancies with himself, and with them that have trusted their Cause in his hand; that his Book abounds with, manifested at large in *Ellis Hook's*, on behalf of the 2d. days Morning Meeting in London, demonstrates the Confusion the Lord suffers them to run into, so that their way is block up; let them struggle and tug whilst they have Breath, backward must their Spirit and Work go, into the Pit again from whence it came, the Lord of Hosts, that's *Israels God*, will work it down, and none shall hinder.

We may tell the Reader, that its true, they got a Lift in the North to make a shew and clutter withal (at a distance, whence Trees look like Men) for their confederate

derate work to appear as popular as they could ; but were they searched into, and known what they are, many of them are such as their Cause would be disparaged by, and none that truly love God, and *Sion's* Welfare, would desire to have any such concerned in the defence thereof to appear with them. There are many come off from them that have condemned the work thereof, and declares, *That the Paper they grounded their separate design upon scarcely any of them ever heard, or read, or were privy to the matter of it; but a few got it drawn, and Agents they had to get it subscribed here and there, mostly upon the trust that J. Story and J. Wilkinson, and others had done it, as hereafter may appear; and of what pitious sort many of the Subscribers, and some few others that joyns to them are, (since those whom God hath redeemed from amongst them came off) as occasion may be seen, an account thereof is ready to be given.*

But to go on, upon our denial to submit to their Terms, they being as much as their word in that matter, they with-drew and came no more: But for their occasional Meetings were designed, and took one with all expedition, wherein they made a disposal of Friends Monies in some of their hands, without our Meetings privy or consent: One other, after a while, we heard of, in which they did admit the aforementioned Marriage to be accomplished within ten days after its being at all proposed, and yet were told, *That the Man was under a promise of Marriage with another Woman; which under several of our hands we did signify unto them, That the Woman did so affirm, desiring a respite in the case of their allowing the same till she had right done unto her; but no notice was taken of that: Peradventure they were afraid that Wickedness had been committed, or might be in the mean time, if any longer delay was made; as one of the principal of them alledged, and put the Query (on the Meetings agreement (according to an established order amongst Friends) That Marriages should come twice to be examined and searched into in relation to cleanness every way before they were allowed to be compleated) saying, in opposition to the order in that case, What if Wickedness were committed in the mean time? [Mark the Spirit of which they are] and when their occasional Meetings are, and what concerns they have therein, its best known to themselves, we hear little of them: This we have understood that what Books or Papers they have any way tending to Division and Strife, in opposition to *Church Order and Care*, they are diligent in handing them forth amongst the loose sort; and *William Rogers's* Book, in Print, they busie themselves withal, and most of them we perceive have each of them one; and indeed they had need to do so, to get them off the first Promoters hands, for we hear not of a man in all these parts, but them of party with *John Story* and *John Wilkinson*, that will be at cost to buy one; yet they are so kind & open in this concern (it were well if they had but an open mind to promote the pure Truth) that they dispierce them either on Gift or Love to any of Truth's open Enemies, that will but hold out an hand for them, as we understand, and do in a great measure perfectly know it; but if they think that best, let them hold on: (we cannot kelp it, neither are we troubled with respect to our own peace) And what they intend to do let them do it quickly, for their time grows short; Vengeance is the Lords, that takes notice of these things, and he will repay it.*

We have given a brief account (with respect to what might be said touching the same) of some of the Exercises that the *Church of God in Westmerland* met withal, through the dividing Spirit that *John Story* and *John Wilkinson* were principally concerned

concerned in the work of, in opposition to the Brethrens care therein, by reason of which Spirit many Grievances were sustained by us, to the grief of the Righteous Souls of all the sincere to God, and to the breach of the Churches Peace: And that which hath been said already, concerning the same, mostly relates to the time wherein the aforesaid Exercises and Troubles (occasioned through the aforesaid Persons, and them of party with them) was most what the particular concern of Gods People of the Monthly and Quarterly Meeting in *Westminster*, aforesaid, during the time of the aforesaid Persons continuing with us in those Meetings, and upon the occasion of their breaking off from us, into their separate Meeting amongst themselves, upon outward visible concerns; with a touch of something done by them at such a Meeting after they had set it up: And what the Churches of God any way in the South met withal, where *John Story's* and *John Wilkinsons* Travils have been, we shall leave to what the Brethren in those parts have upon them to speak: And from what hath been said we shall leave the Reader to Judge, who they are that have been drawn back into the Apostate state, and have declined their first Love to the ancient Truth and care for Gods Glory, and who they are that may be justly called the true **Christian Quakers**, that retains the Life and Kernel of **Christianity**, and keeps to the Exercise of the Power in the Churches concerns; and who they are that have great swelling Words, and fair Pretences of keeping to the ancient way of **Truth**, and yet in Works deny it; and as every one hath a sense thereof, so let them speak.

¶ We shall now also give a short Relation of the tender concern of the Church of God in these parts, in true Love, on the account of the aforesaid Persons, in covering their Weaknesses for their reputes sake, really desiring their deliverance therefrom, whilst any hopes remained with us: Also we shall manifest the orderly and brotherly dealings with them, all along since the Temptation was laid before them, whilst it was only our concern, with respect to dealings with them; together with some Exercises and Travils that many dear Brethren of the Churches of God, in other parts of the Nation sustained, and were concerned in for the recovery of them, if they had not hardened themselves against all, as followeth.

It was not only our frequent course, in the time of our Exercises with them, after they began to set themselves against several Practices used amongst us, to signify our discontent for their so doing, because of the obstruction they laid in our way in the service of Truth, desiring their forbearance on that wise, and compliance with us in the Churches concerns; and God is our Witness it was in true respect, in which we could have preferred them as such whom we once accounted our ancient Brethren, their weaknesses we could have hid, and looked over for their sakes, and the Churches Peace; and in that Exercise we have gone from our Meetings many of us, very frequently, with sorrowful bowed down Hearts, considering what hurt to many simple Minds, who had eyed them for their Gifts sake, the prevailing of that Spirit over them would produce; what dammage it would be to their own Souls, to the loosing their Crown and perpetual Peace; what a Feast it would be to our open Enemies, and an occasion for them to clap their hands for Joy to hear of Divisions amongst us; what a grateful thing it would be, to the loose and earthly minded amongst us, to the hardening of them against the Reproofs and Judgments of the Church of God, in their Exercises in the affairs thereof; and what a weakening of the feeble Knees of such as in a measure of true Love to

God and his Truth, were stepping into the way thereof; all these things, and many more, with sadness of heart, entered our thoughts and consideration, in many crys to God, to block up the way of this dividing and soul devouring Spirit; yea, often we admired how Blindness entered them, that they did not see how the Loose and Disobedient hung upon them for shelter, from the Inspection, Reproof and Judgment of the *Church of God*, which they were often minded of, and yet would not regard; verified was the saying upon them— *There are none so blind as those who will not see*— Thus were we concerned on their behalf in Long-suffering and Patience many Months, and some Years; some laboured to cover them until they became their shame, our Exercises and Sufferings sustained by them, and the wrong done to the *Church of God*, and the offence to his People, was so open and publick among us, by their means, that the Exhortations and tender Reproofs upon J. S. and J. W. and them of party with them, were so publick also, that with respect to orderly dealing with them, Friends were clear on that score; if any breach of order was, it was on their parts that went privately insinuating into the minds of the weaker sort, to work a dislike of, and a disrespect to the Churches care, the Discipline and Order established throughout the Nation; and would not concern themselves with our Antient, Honorable and Elder Brethren in the matter thereof; who had been Instruments in Gods hands for settling the Churches therein; and from our Brethren at *London* many good Exhortations and Encouragements we had received on account thereof; we often desired them that if any discontent was in their minds upon the account of any Practice, that we were desirous or concerned to promote, that they would be pleased to let the hearing thereof be referred to our Friends and Brethren of our general Meetings, in order to a determination thereof, which they would not be perswaded too; neither did they after their opposition begun come there, or concern themselves therewith.

Now besides these publick concerns amongst us in the *North*, occasioned through the means of these two men, together with their adherents that joyned with them, J. Wilkinson may remember the Exercise that a Friend and Brother had with him, in the Town of *Kirbylonsdale*, in a private Chamber, about the time of the said Friends going to *London*; it was towards the beginning of the opposition to Friends care in the Church, and the division occasioned by him, and them of party with him: And he may remember what a tender frame of Spirit the Friend was in towards him, we are bold to give a relation of it here, having a tender account from the Friend concerned with him, which *John Wilkinson* may have liberty to correct if he please: Was he not told what a danger he was running himself into, through the straitness that he had let in upon him against the practice of the Church in the Discipline thereof, which through evil Surmisings and groundless Jealousies had prevailed upon him, wherein he was not only a discourager of the tender hearted, in relation to their concerns in the care and order of the Gospel; but an encourager of a loose sort, that were gratified thereby, and emboldened to make Opposition, and work Strife? Was he not also told that there was upon that Friends Heart, and many more, a sence of the decay of Life, and the fresh power of God, in their publick Preaching and Testimony for Truth, which formerly had accompanied *John Story* and him, and that into the Letter and Wisdom of the Flesh, their ministerial Exercise was of late Years much what turned to the trouble of many? so that the pure Wisdom being withdrawn, in a great measure, they were darkened as to the knowledg of the sufficiency of that Grace which preserved

preserved pure to God in his Service, and to his Praise, all that keep to it in whatever Exercise they were concerned, and on that account had the groundless Jealousies risen, and wrought them into a fear of that, to enter amongst us, on the account of Order and Discipline in the Church of God, which he was told could never do on that occasion, as Friends kept to the Power and Grace of God, where no Apostacy could every prevail. *John Wilkinson* may remember how his Heart was broken then into many Tears without a word of reply in opposition to what was said on that account: And we do testify that the Opposition that hath been in the Church, hath not been from a real fear of a going back into the Apostacy again, through the Churches being settled in Order, and under a Government in the Family of God; but a wrong loose backsliding Spirit from the Power and Life of Truth, that would be at Liberty from under the Yoke thereof, pretended a fear of settling of Forms and visible Order amongst Gods People, to be the way to introduce the Apostacy again, that on that account it may slight and reject the same, to have its Liberty in that which the Truth and the pure Gospel doth condemn: But to go on, let *John Wilkinson* be asked, whether he was not desired to go to *London*, to discourse these matters amongst the Brethren there, by reason whereof his and others Discontent and Straitness had risen (which would work them under into Misery and Ruin as to Truth (it was told him) if they were not aware) that if possibly amongst the many Brethren there, satisfaction might be given him, as to any matter which he scrupled: Many entreaties there were (we have cause to believe) on that wise, yet none could prevail with him to make him willing to go: Yet notwithstanding in a tender broken frame of Spirit at that time was he subjected through that eternal Power, that was over all, in which the Discourse ended, and they parted asunder.

Little did our Friends and Brethren at *London* think that things were working thus in the *North*, amongst the ancient Brethren, where Gods Power and blessed Gospel had gloriously broken forth, and been received and testified to, and loath were the Innocent to divulge it there or else-where, for the Unities sake, which is a precious thing amongst Brethren; and to have had matters composed amongst our selves in *Westmerland* was our desire, and our hopes as yet failed not, and the more because of that tenderness, and bowed sence, *John Wilkinson* was wrought into, which for a time did continue with him, to the glading of Friends on his and the Churches behalf; and although the Brethren at *London* had had some little knowledge of these things amongst us, yet they also under an hope that matters in time would be allayed amongst us, were not enclined to make any publick concern thereof; therefore nothing, unless in private, was said or done in relation to it, which was then but as a Spark, with respect to the Flame of the Exercise it wrought in the Church more generally afterwards, through them betrayed into that Spirit that would work mischief if it could get entrance any way: But to go on, in short, with the concerns in the *North* with these two men, as them on whom here the dependency of those hung, who to work Distraction and Trouble among Friends were set at work: It fell out that *John Story* (who had been in the *South* proselitising to his Faction secretly, as he used to do in the *North*, where he could prevail, which the sad experience afterwards that some of the Churches of God had in those Parts of this Spirits work does declare) came into the *North* (who of a certain truth hath been the Grandee in the whole Design) and blew up the Sparks formerly kindled by him and others, into a vehement heat of Discon-

tent and Grief, because of our Gospel concerns, having encouraged himself, with those who were entred into Faction with him, where his Travel and Work had been, he set a work to drive all before him, discouraged the concern and tender practice of Friends in relation to Testimony against Tythes, & judged the recording Condemnations, with the Repentance of such as had been out of the way of Truth, to the open blemish thereof; judged the Paper in relation to Womans Meetings, which *John Wilkinson* (as said before) with many more had subscribed encouragement to, some of whom he afterwards brought off to abet his Design and Work; so that Friends Books were to have been altered according to his motion; but that being stopt, one of Party with him (and a principal Stickler and Preacher amongst them, but since quite turned out) tore his Condemnation for being Married with a Priest out of the Book, and such work as this he occasioned amongst us; and *John Wilkinson* turned his back-side of that tenderness that had been upon him, and became with him a resolved man to stand it out; several Friends had a private Meeting with him in *Kendal*, to have done him good, occasioned through *George Fox's* means; but he shewed himself an angry perverse man: When Friends tenderly asked him whether such or such things were true, which he had said or done, as was repeated, in relation to a manifest mark of his being departed from the Life of Truth to oppose the order thereof; in order whereunto Friends desire was to have dealt with him as a Brother, and an Antient amongst us, and the brokenness that was on Friends in their Exercise with him testified the same, and the Bowels that earned towards him that day would have broken many Hearts; yet in a wilful, stubborn, disquieted frame, and indisposure by reason thereof, he broke away very aburtly, and unchristian-like, treading upon his Brethrens Care and Good-will towards him, telling them, *That he would stand upon his own Legs, and not be beholden to them for their Curtesies.*

Not long after *John Wilkinson* being grieved, and his Spirit much discomposed, writ a Letter, to one of us, which he called, *The Word of the Lord*, (and by his order to be shewn to many Brethren) full of enveighing Language, such as becomes not a Minister and Servant of Christ to his fellow Servants; telling us, *That we had begged Authority from others, to make our selves work withal, and to be commissioned to act therein, to get favour of Persons, or an Office, or a piece of Bread, and was puffed up therein;* and then places this Judgment upon us and our work, saying, *That our Office would cloath us with Raggs, and that Worms would breed in our gathering, and that our Bread should consume;* with this final Sentence upon us, *That the Lord would break us.* The Friend to whom this was directed to be communicated to others, writ privately to him, before he shewed it to any, and desired him to take it back again and consider better of it, otherwise it would be his shame, & tend to his great damage many ways; but nothing would serve him, but that it must be delivered: [Mark the end of it] So that it plainly appeared they were resolved to try their strength with that which proves too strong for them.

After a while, at the request of some of our ancient Brethren, and sincere to God, who had private knowledg of the difference amongst us, it being also our inclination, a Meeting was had with them of that Spirit; *John Story* and *John Wilkinson* being amongst us, we being desired also to have with us other three Neighbouring Friends, who had been true and faithful to God from the beginning, never detected upon any account, who being come, and set amongst us, they

they also being privy to the Transactions amongst us; *John Story* and *John Wilkinson* shewed their dislike of having them with us, and resolved not to concern themselves with any discourse relating to the matter, unless the said Friends would with-draw; but those Friends having a sincere Exercise in the motion of God, as by them it was signified to us, durst not with-draw upon the motion of that wrong Spirit, being otherwise perswaded in their Hearts, consistant also with the afore-said Brethrens request, as also comfortably agreeable with the sence and desire of the sincere hearted, and truly sensible of that Spirit's opposite work amongst us; whereupon *John Story* and *John Wilkinson* with-drew any further concern in the matter, and took a party of the dark sort after them; so that after a while the Meeting ended, without any effectual work relating to an Agreement and Peace amongst us: The Spirit of Contention prevailing in them, animated also through the Adherents *John Story* had wrought into the Strife with them in the *South*, (where his and *John Wilkinson* Travels had sometimes been) such as they had stamp't their Image upon, and that readily complied with them against the Unity of Brethren in the Exercise and Practice of Truth in the *Church of Christ*; the Brethrens Troubles hereaways encreased, and our Tryal became great; *John Story* making his boast vainly how many he could have to stand by him, and yet have but proved as *Egypt's* broken Reeds unto him, for all his boast; and the same Spirit in *William Rogers*, and others thereaways, that espoused the Quarrel on the two *John's* behalf (of whom he became chief) fell upon us with such Force and Courage, as if nothing could stand in their way; but the Lord was in our Eye, and our expectation waited on him, who had been our help and refuge to that very time, to whom be Praise for evermore; so that now the Exercise in the *North* became such, which we had long born in the Patience which God gave us, and in which we desired to see the end of that Spirits Work, which had occasioned the same, and that the knowledge of the Differences hereaways might not be spread abroad; and the Strife occasioned through them being risen to that hight; and the distance with respect to Unity became such, and the knowledge of it abroad, that it began to touch the Hearts of many Brethren in several parts of the Nation, seeing that the effects of this Spirits work would be sad, if the way of it were not blockt up.

And now our Friends and Brethren at *London* having a certain knowledge that the Difference in the *North* was come to be such, as that it appeared to grow higher, rather than an end thereof was like to be suddenly composed, they writ to Friends, and desired that we would appoint a Meeting on purpose with *John Story* and *John Wilkinson* amongst our selves only, to see if vve could yet so order the Business (by information to such as vvere out of the vway) that if possible an end of all Differences whatsoever amongst us might be made, without any further trouble to the *Churches*, and if at that Meeting there was not a determination concluded amongst us, we might afterwards appoint another Meeting for the same end, and take to our assistance therein some faithful Brethren of other Countries, that matters might be heard before them, who had personally been unconcerned with the Exercise amongst us, and this they judged might be orderly and seasonable, because that they of us, who where not of party with *John Story* and *John Wilkinson*, &c. were rendred in many parts of the Nation, by their means to be in the wrong, and condemnable, and not they.

A Meeting amongst our selves was first agreed upon to be at the *Draw-Well* in *Sedbergh* *Yorkshire*, at the House of *John Blegking*, and Friends being come together

ther, and the Meeting set, after a while *John Story* (and some of party with him) asked, *What we had in Writing against him and John Wilkinſon*: it was replied, That it was not our deſire or purpoſe to exhibite matters of charge one againſt another in Writing, if it could be avoided. (for we deſired no memorial of any thing of that tendency to remain) we were there met amicably, as became Gods People, to diſcourſe of matters in which we were not at one amongſt our ſelves, by reaſon of which, grievous Exerciſes and Diviſions had been amongſt us, to the grief of the Innocent and Upright to God; and we deſired that things might be fairly ſpoken of, that ſo we might come (through Gods help) to have a right underſtanding of one another, that if poſſible the occaſion of Differences might be removed, and the ancient Unity might ariſe again, and remain with us to our Comfort and Truths Praise: But notwithstanding, they ſaid, *That they would not concern themſelves with any diſcourſe of that nature with us, unleſſ every thing to be diſcourſed upon were put in Writing*: We ſhewed our diſlike thereof at preſent, and deſired that we might ſpeak of things, to ſee what could be done on that wiſe firſt, and then, if nothing were done this way, as to ſatisfaction to us, againſt the next Meeting it might be conſidered upon vvhich method to take, or Words to that purpoſe: But the conſclusion on their parts vvas, no diſcourſe to be, unleſſ vvhath vve had to ſay againſt them vvere put in Writing: We inſtanced ſome things that vve vvere diſſatisfied vvith, vvvhich they had ſpoken in oppoſition to the Churches Concerns in the order thereof, vvvhich had been a great block in our vvay in the Work of God, ſuch and ſuch paſſages had happened concerning them, and ſuch things done by them, as vvas the Churches Grief and occaſioned the breach of its Peace; but nothing vvould they concern themſelves vvith, becauſe they vvere not put in Writing; only in ſome caſual diſcourſe amongſt us, at that time ſuch Words came from them as gave great diſſatisfaction to many there, to the breaking their Hearts into Tears, through a Teſtimony from God againſt them; they reflected upon our Meetings, to be Formal, and not Goſpel-like, being conſtantly kept in the freedom of Gods Truth, to be ready to attend Friends Concerns, vvhen, or of vvhat ſort ſoever they might be; they called our Practices therein, *Ceremonies brought into the Churches*; as they have often called them, *Mens Preſcriptions, other mens Lines made ready to our Hands, Diſſates of fallible men*, and the like: And vvhen all was done, nothing did appear to us, and many more there preſent, of tender inclination in them to Reconciliation and Peace in any Goſpel-Way; and ſo we ſeeing clearly, that they were reſolved in relation to hearing of Matters, to have all vvritten down that muſt be ſpoken to: We let them know that according to our Brethrens deſire, another Meeting was intended by us to be had vvith them, vvith the aſſiſtance of ſome other Brethren of other Countries vvith us; and then although it ſhould be our laſt expedient, we intended, God vvilling, to vvrite down ſeveral things vvith reſpect to the Oppoſition made by them in the *Church of God*, to the Order and Practice uſed amongſt us therein, and this was the iſſue of that days Meeting; and let the Upright, and the Lovers of Peace amongſt Gods People conſider, vvwhether this Spirit of theirs, vvvhich is acted on this wiſe, be that vvvhich is pure, peaceable and eaſie to be entreated; vvvhich through the Exerciſe of our next Meeting in relation to them and their work vvill be more plainly diſcerned; a faithful account vvhereof we intend through Gods help to give.

At our next Quarterly Meeting in *Kendal*, Friends being met there, and in the ſence and vveight of the Truth, amongſt other things, in-perſuance of the aforeſaid deſire

desire of our Brethren at London was another Meeting agreed upon to be had with *John Story* and *John Wilkinson*, and some Friends of other adjacent Countries, who were nominated by the agreement of the Meeting, and some were ordered to send word to the said Friends, desiring them, as they felt freedom in the Lord, to come to be assisting to us: The Meeting was appointed to be at a place called *Pow-Bank* in *Westmerland*, the 24th Day of the 5th Month 1675. of which Meeting *John Story* and *John Wilkinson* (they not being with us) by the order of the Quarterly Meeting were to have notice, as in the aforesaid Epistle from *London* was desired; and during the time before the said Meeting, it was given out by them, after they had notice of it, *That they did not intend to come at any more Meetings on that Occasion*. The certainty of their resolve not being known, or if they had in their haste said so, seeing it had been better to have judged that rashness, then to have stood in it; *John Blayking* wrote a particular Letter to them, desiring them upon several Considerations and Accounts to be there; *John Blayking's* Letter is as followeth,

Friends and Brethren,

THe Meeting agreed upon at the last Quarterly Meeting, upon the account of the unhappy Difference amongst us, although I heard that you had sufficient notice thereof, yet I perceiving you had little purpose to observe, although agreed upon according to our Brethrens desire at London, in manner and form according to our sense of their Letter in that case to us, and according to the order of Truth, and you having notice given thereof accordingly, and the election made of undetected Men amongst us, and several others of our unconcerned Brethren; wherefore I could see no justifiable Plea you could have, in the sight of God and Friends, to absent your selves: Wherefore it was upon me to get *Joseph Baynes* to come over to one of you, to advise you to take into consideration, in self-denial, what you do in this case, least you render your selves to all the Brethren more and more otherwise then I have desired you should have done, to your further disparagement and great loss; it is upon me once more to let you know that it seems strange to me, that it should be so upon you, being, as you may remember, at the last Meeting we had, I told you, seeing no other means would do we must now be constrained to bring things to open view against you, which I desired we never might have been caused to have done, if it could have been avoided, and should be our last shift: I told you also, that all that ever you have by any of us been charged with would be proved against you, and you have altogether accused us, both before that Meeting, and since for not doing so; wherefore now in our own defence, and in the defence of Truths Testimony, at this Meeting you may expect sufficient proof of such things as I know the Brethren will be sorrowful for, upon your accounts, considering the honorable esteem we have had of you, unless you can pretty much clear your selves, and as I judge that which will be your strongest plea in your defence in the case, will be to make out that against us, or others of the Brethren, which (in many Expressions and Passages that have come from you, in opposition to Friends holy Care and Exercise) you have pointed at (to wit) our imposing things in the will of man, which undoubtedly in the straits and opposition of you Spirits you have rendered us to be in, both hereaways, and in many parts of the Nation, which charge, if you can make good against us, then you may be some little more excusable (though not one fold of many sufficiently) in what you have done; which said Charge against us and the Unity of the Brethren hath such a reflection upon us, and hath jumbled the Minds of the Weak, to the Churches great Trouble & breach of its Peace, that it is expected you should appear to make it good against us if you can; which, if so,

that it can be proved against us, we shall willingly acknowledge, if required, and no occasion of Discord shall remain upon our part; otherwise (and that which I doubt not but we shall be able to do through Gods help) we may clear our selves of all such Aspersions, in the sight of the Lord, and before our dear Brethren, to Truth's Satisfaction; and in the Unity of Gods Life we may stand, to go on in our Exercise for God, against whatever may oppose the same; wherefore Friends, in true love I would have you to mind things, and consider what you do in these cases, for undoubtedly the God of Heaven is at work to carry on his own Cause in Righteousness, who will be found too strong for all that lifts up a hand against him, and the Unity of his own Life; I am thus far clear in the Lords sight concerning you, remaining still,

Your Friend, in singleness of Heart,

John Blaykling.

The Meeting gathered at *Pow-Bank* aforesaid, and many good Friends there, with them also of other Countries (agreed upon to be with us, as the Lord made way) *John Wilkinson* and *John Story* came not, but only sent a Paper of slight and disregard of Friends weighty concern in relation thereunto, alledging, *That at the Meeting at Draw-Well we had no matter in charge against them in Writing*, which in Truth and Righteousness was no plea for their absenting now, because we told them, how unwilling we were to appear on that wise, if it could be avoided, and an end put to things without it; but seeing they said they would not take any notice of any thing we would say, unless it were writ, we told them then, before the breaking up of the Meeting, that we would do it at our next Meeting which we were to have with them by the advise of our Brethren, seeing nothing would be effected there that day; we told them also, we did believe forty matters would be brought against them, to manifest their Opposition; and *John Story* replied, *You must prove them*; it was answered, he need not question that, for it was so intended; and several things we told them then by word of Mouth, when together, in order to the proof that should be made thereof: They alledged also in the said Paper, *That they told us at that Meeting, that they intended to meet no more about such matters*; the truth of which we own not, for we cannot hear that any one of all the Meeting heard any such Words amongst us, and if any thing of that nature was spoken, we believe it was privately to some after the Meeting broke up, upon their jealousy how things would go. All which signifies nothing but meer Deceit, and an absolute unwillfulness to come to Tryal at all, as afterwards will be more clearly manifested; alledging also, *That if they had been clear of the purpose of giving no more Meetings, they did not find themselves obliged to take notice of our summoning of them, who were both Accusers and Witnesses, and chose the Judges*: Which is all impertinent and silly Discourse, seeing the Persons chosen were chosen by the agreement of the Quarterly Meeting, long before they separated from us, and they might have been there (as usually they were wont to do) if they had not at that time absented on purpose; and what we did was also in pursuance of the Brethrens request from *London*; and to object against the Witnesses, was not only indiscreet, as amongst men, but also frivolous & inconsistent with Truth's Power and order thereof, as also insufficient in the sight thereof to ground a plea upon, for their contemptuously absenting themselves, and thereby avoid the Tryal and Judgment (as probably they expected it might do) in that it was the Cause of Almighty God, the King of Heaven, and his Subjects Peace; however, right or wrong, it served them

them to absent upon: But to proceed, the Exercise that the Friends (chosen for to hear and examine matters, in order to give their Sense and Judgment as they found the Case) had that day, and the day following at *Milnethorpe*, a Meeting being there appointed for that end, we shall refer the knowledge thereof to what hereafter follows, as an abstract taken out of the former part of their own Paper, to which their Sense and Judgment is annexed by The Friends of *Westmerland*, according to what was intimated at *Dian-Well* aforesaid, and in pursuance of Friends advice from *London*, as also what *John Story* and *John Wilkinson* called for at the said Meeting, had there fairly writ down several matters in charge against them, which they gave to the Friends there, which notwithstanding the two *John's* abstinence, in concept of the Churches Order and Care) they the aforesaid Friends, chosen by the Quarterly Meetings, could not but take notice of, it being the general concern of the Church of God, taking notice also what proof could be made thereof, in which said matters alledged in charge related to prove, *viz.*

First, That *John Story* and *John Wilkinson* had opposed our Monthly and Quarterly Meetings, with reflecting words against them, calling them *Courts* and *Sessions*, and of our Citing into them, and the like.

Secondly, That they had discouraged Friends Testimonies against *Tybes*, with reflecting opposite loose Words.

Thirdly, That they had opposed, reflected upon, and greatly discouraged *Womens Meetings*.

Fourthly, That they had opposed recording Condemnations upon scandalous loose Practices in such as professed the Truth.

Fifthly, That they had discouraged and weakened Friends in their Stability in the time of Persecution, and had justified leaving their Houses, and going into private places, in the time thereof, to keep their Meetings.

Sixthly, That they had disorderly and irreverently judged Friends tender Exercises in breaking forth in Mellodious Singings and Soundings to Gods praise, in their Meetings, under the exercise of the power which breaks and fills the Heart, out of the abundance whereof breaks forth Sighs and Groans, and Spiritual Songs, as the Lord is pleased to exercise them in that waits upon him.

The Reader may observe that in the former part of the aforesaid Paper it is expressed—That *John Story* and *John Wilkinson* not being there (*viz.* at the said Meeting at *Pon. Bank*) the Friends were enclined, as also desired to hear what was writ in relation to charge against them, which being done, and though good proof was made thereof accordingly, yet they were desirous to see *John Story* and *John Wilkinson* Face to Face before they gave their Judgment thereupon; wherefore they took the pains that Night to go to find out *John Story* at *Kendal*, six Miles off, and perswaded him to go to *John Wilkinson's* House next Morning, which accordingly he did, where they (meeting with them both together) told them, that they had heard read several matters alledged in charge against them, relating to Friends dissatisfaction, & desired them to go along with them to the Meeting at *Milnethorpe*, which was that Day appointed again, on purpose to hear what they had to say in their own Defence, or to alledge against any proof made of things, or against the Witnesses, in order to any thing acted by them, or any other Friends, that might occasion their Discontent or Opposition, as the charges seemed to import, or

words to that purpose; but they refused to go on that score, they proffered only to refer the hearing of the matter to two men chosen by each Party one, and that, in relation to that, they might have a Copy of the Charges; but Friends seeing that it was not only a disorderly thing in them to absent themselves from the aforesaid Meeting, appointed by the Quarterly Meeting, but also to make such a motion as that, in opposition to Friends care and endeavours amongst them for Peace, as their travels and seeking of them did imply: Friends refused (as in all reason they ought to have done) to take any notice thereof; yet told them, *They should have a Copy of the Charges at the Meeting if they would go; if when they were read they desired the same, to make their defence the better; and they should have notice also if there was need for it.* But go they would not, as they had resolved, and said; *That they would come at no more Meetings upon such matters.* But poor men they forgot that, or else mattered not what they had said on that wise, for they offered to refer the matter to two, &c. which is not Truth-like, Orderly or Discreet, in the case of Gods Truth, many Brethrens Testimony and Concern, and the Churches Peace: The Friends proffered to read them the matters in charge against them if they pleased, as in the aforesaid Paper is expressed; but they refused to hear the same: Now let all sober and discreet men, that fear God, consider what this Spirit is, whether it be not the same as was said of it before, not Pure, not Peaceable, nor easie to be Entreated; but Wilful, Stubborn and leading to Strife, and to work Distractions in the Church of God; it is evidently seen to have had a design: But blessed be the Lord its way is blockt up, it hath done its worst there, its turned out now too, amongst the Gainsayers, to get an entrance amongst them that are in the Unbelief, and Rebellious to the Truth's Life, and there it makes a Clutter and Noise as the Wind, which the Lord weighs as a little thing, and its passing away, that Truth may Reign, and take the Dominion over all for evermore.

Here follows that part of the Paper given forth at *Milnesborough*, in relation to the opposite Spirit against Friends Practices in the Church of God, which demonstrates the sense of the aforesaid Brethren,

“After all which Travel and Labour, in the Love of God, for no other end, but that Differences might be ended, Unity and Peace come into, & lived in; we having used all endeavours that was in our power at this time to enform our selves of the truth of things relating to these Differences as before Written; we judge it our Duty that in defence of our godly Order, and holy Practices, which by the Power of God we are led into, owned and justified in, to give our Judgment upon such Words and Passages as hath been charged upon the above said *John Story* and *John Wilkinson*, and evidenced before us by many Witnesses, that whether from them or any other such have proceeded, it is clear that they cannot come from any Spirit or Mind, but such as is in real opposition to the Spirit of Truth, and Power of God in his People in this Age manifested, by which we have been led into the heavenly and holy Order of the blessed Gospel of our Lord Jesus Christ, and to bear a faithful Testimony unto him, and of his coming, and appearance, to end all Types and Shadows; and also into such Practices as is according to the Example of those good Men that were before us; for we find that it expressly strikes against us in the ground, in our godly order and proceedings, which is for no other end, but for the putting forward and keeping up of Righteousness, and a holy and unspotted Life amongst us, and the maintaining of our Testimony without Violation,

as we received it from God in the beginning; and this may all understand, that do but read the Charges, as they were evidenced unto us, how that they tend to the weakening of Friends Faith in their Testimony against *Tythes*, which by the Faithful hath been born from the beginning, for which many have suffered deeply even unto Death; and also what opposition doth appear against recording of Comenions and Condemnations of Sins and Transgressions, which is no other but according to the former example of them that gave forth the Scriptures; and how such Words and Passages doth shew forth opposition, and a contrary mind to Gods Faithful Children, in that profitable practice and godly order of Mens and Womens Meetings, as now according to the Wisdom, and in the Power of God is set up amongst us, for the advancing of the honour of the heavenly Truth of God, in which we have believed; which words and Passages doth also tend to the weakening Friends in keeping up their Testimony according to the nobility of the heavenly Truth of God, which we have received, in which our Faith stands, in that honourable practice of our open and publick Meetings in times of Persecutions as at other times; as also to the quenching and stopping of such holy Breathings, Groanings and Living Boones which may arise and pass through one, while another is Praying, Preaching or Prophecyng, which is not inconsistent with the Truth, but in unity with those that act therein; and therefore in the love of God, we entreat and beseech all Friends to beware of that Spirit, where ever it is, that doth bring forth such things either in Words or Actions as have this tendency in them, so much as to undervalue and overthrow our heavenly Testimony, that we have to bear for him, and for the appearance of his blessed Son in our Age, by which the evil one labours to weaken the hands of Gods Faithful Witnesses, that so he might bring back again into an Apostacy from the nobility of that Life by which all the Faithful must be upheld in their living Testimony for God, which he hath raised them up unto; as also the obstructing of the Lords Faithful Children in their holy Zeal for God in the performance of their duty in the Mens and Womens Meetings, and to the discouragement of any to be concerned therein, which are for no other end, but for putting forward and propagating of Truth, Righteousness, Mercy and Justice amongst us; that so as the Lord hath called us to shew forth his Praise, in all things we may endeavour the promotion of that which tends unto the same; and surely we can say with the rest of the Faithful, *That the holy God doth own us with his Presence, to our great Refreshment and Confirmation in this our holy Practice and heavenly Order*; and therefore we cannot but in the Power of God place Judgement upon the Head of that Spirit, where and however it doth appear, that would put stumbling Blocks in the way of Gods People, to cause any to stumble, or to weaken their Faith in those things that tends both to their comfort and growth, and the Unity, and the edification of the true Body; and so as such who have had experience of the evil tendency of this Spirit, and the sad effects it hath brought forth in all its appearances, to the overthrowing of the Faith of some, and to the making of Rents and Divisions in the Body; we desire that all may keep to the Power of the Lord God, who will preserve in the Unity of the Spirit, and Bond of Peace, where the Body will edifie it self in Love, that there may be always a Building up in the most holy Faith; which Faith will forever give us the Victory over the World, in which our Testimony

standing we shall not be overcome: So with our Love to you all we remain,

Your Friends and Brethren in the holy fellowship of the Gospel,

Milnethorpe the 24th of 2
the 5th Month 1675: S

John Burdett, Richard Robinson,
Robert Lodge, John Grobe, and the rest.

It may be observed also, that besides some Letters tending to Peace, that George Fox writ to them from *Swarthmore*, where he was about this time weak in Body, he sent to them also to desire them to come over to him there, for he had a desire to speak with them about the matter of Difference amongst Friends in *Westmerland*; he was neither of ability to come to them, nor to the Meeting at *Pom. Bank*; but they did not take any notice thereof, nor went to him, though we are fully satisfied that what he did was in his tender care for their Preservation and the Churches Peace; but this *William Rogers* (our present Adversary) accounts in *George Fox* Ambition, in his sending for them, but where the Stoutness and Ambition was its easily seen, for the time was when they would have gone much further, when they were Poor and Low in their own Eyes; but now being Full and Rich in their own Esteem, thinking they want for nothing will not step out of their way, nor turn aside for Truth, nor the unity therein, because of the Ambition they are filled with; and therefore will the Lord scatter them with all the Imaginations of their corrupt Hearts. And instead of giving the Friends a Meeting as aforesaid, they put an evading slighty Answer to the Charges against them, and sent it abroad amongst those they hoped to make of party with them; which with a large Answer thereunto is ready to be seen, when a further occasion by *William Rogers*, or any of them is given.

And notwithstanding all this care and tender respect used, and reached out towards them, they still hardened their Hearts against the Lord, and the fellowship of Brethren in the Churches concerns, stuck to the loose and unfaithful ones, as was said before; and grew more and more opposite to Friends in their Exercise for Truth, and in the Confederacy that was hatched amongst themselves, and the design laid to break off from Friends, into an open Separation they betook themselves, and up and down the Nation, was the cry amongst those of party with them, (from an unchristian mis-representing of things by them here in the North) *That a Judgment was out against them, without hearing, upon the evidence of Persons being both the Accusers and Witnesses*; of which, as the matter is in short truly stated, according to the Circumstances relating to it, we desire the honest and impartial Reader to judge, Whether the Persons before mentioned are justified in the sight of God, the order of the Gospel, and amongst Gods People, according to the rule of Truth, in the aforesaid matter and transactions relating to them? Or whether they are manifested by their doings to have the pure peaceable Spirit that is easily entreated, and that they have upon them any design for the Churches Peace? Or whether they are not the Self-Willed, the Heady and High-Minded, who have the Form of Words only, without the Power, (that unites and knits together) and whether to work Distractions in the peaceable Family of God their design be not laid? And whether their plea for their not receiving dear Brethrens Advice and Care over them, and orderly proceedings to have done them right every way (if

they

they could have manifested the contrary) and their obstinately absenting themselves from the Meeting aforesaid on any such account, be not a very ridiculous thing amongst men, and not worth taking notice of? For it is according to our Judgment, that the just Law of Nature and Nations (that gives an Malefactor priviledge to be heard before Judgment be given, if he will accept of it upon notice given according to the rule of it) is contemned by an obstinate wilful, and on purpose absenting himself, and the want of his priviledge thereby, of being heard, is his own default, and not imputable to the Law, nor the Executors thereof; nor in the Kings Cause, and the Nations Peace, is the Witness Evidence, although Complainers detectable, nor the Sentence given accordingly to be Condemned; and that this is the state of our Cause, on the account of the God of Heaven and Earth, the King of Saints, & his Peoples Peace; and that our proceedings have been justifiable on the account thereof, we do leave it before the Lord to be Judge; and its very clear that *William Rogers* has gained no credit to his Cause of Villifying and Condemning the Discipline and Order used in the Church of God, by his proclaiming these men, in his Printed Book, to be such, as that he hath heard of none to exceed them in Doctrine and Life, who are thus Stour and Ambitious, Stuborn and Self-Willed: And on what justifiable account before the Lord, or amongst men, he placeth the dreadful Judgment upon us, of being Apostates from God, and the Life of Christianity (as he is pleased to do) we yet see not; let them appear boldly and manifest themselves that do, and give over this deceitful hidden Guile and creeping Work, which the holy and just God abhors, as an hateful thing; and our first Principle condemns forever.

But to go on, things running at this rate, and they growing up to this height of Impudency in their opposit Work; it now became the great concern of our Brethren at London and other parts of the Nation, seeing what a Combination there was amongst *John Story's* Adherents to rebel against the Lord, and the ancient Truth, that keeps in Unity such as abides in it; and that it was the Practice of the Church of God, throughout the whole Nation, that (with respect to our Monthly, and Quarterly, and General Meetings, in order to the Discipline of the Church of God) they were resolved to set themselves against, with the might and force they could engage themselves into; and that according to their former declared purpose, they had set up a sign of defiance, in a separate Meeting, to be kept when they saw meet, or as occasion offered, as they themselves declared was intended by them to be done; and they seeing, that it was not the rasing loose sort that were readily drawn into their Snare, that the Temptation only reached unto; but that several also of the more Innocent to God, that loved Righteousness, were hurt thereby, whose Names they had got into the List, to subscribe amongst them to their Paper, in their contentious Work, many of whom (blessed be the Lord) to their Joy are comfortably come off again, as hereafter may be more fully declared; and they seeing also now how the design lay, of gathering to them every where, as the opportunity served, and knowing that their contentious Papers were sent abroad up and down the Nation, where any reception could be obtained for them; and that *John Story*, principal in the whole design, was very officious in the matter thereof, in the Western parts where his Travels were wont to be, and that in those parts he then was, and had profelited into his factious Work several of the Earthly-wise and looser sort, and that the Innocent also were in danger to be betrayed, the Temptations being so guilefully laid; whereupon at a Meeting, on the account of suffer-

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ing Friends, held at the House of *James Claypoole*, Merchant in *London*, the 18th of the 8th Month 1675. It was agreed upon amongst the Brethren there, and concluded as followeth.

“Whereas there hath been depending an unhappy Difference between several Friends and Brethren in the *North* on the one Party, and *John Wilkinson* and *John Story* on the other Part, and that all the Endeavours hitherto have not prevailed to that healing composure desired; and since the said Brethren in the *North*, for the more effectual conclusion of the said matter, have desired the Brethren of this Meeting to take it into their serious Consideration, that if any thing can be further offered by them, then what has been already done, for the Service of the Truth, and Peace of the Church of God— It is from the deep sence of the thing, and the sad consequences thereof, unanimously desired by the said Brethren, that— *George Whitehead*, *John Whitehead*, *William Gibson* and *Alexander Parker*, or *Gerard Roberts* go from *London*, and two from *Bristol*, to be chosen by the Persons hereafter nominated, either out of themselves, or any other Friends of that City.

“The Friends nominated to chuse two Friends, as aforesaid, are as followeth, *Dennis Hollister*, *Thomas Gouldney*, *Charles Hartford*, *Richard Snead*, *Richard Klekris*, *John Love*, *William Ford*, *Charles Jones*, *William Rogers*. The said two Friends with the four before named to go into the *North*, to give the Brethren a Meeting with *John Wilkinson* and *John Story* (if they will be perswaded to return) for the assisting the Church and Friends there, to hear and determine the said Difference, as in the Wisdom and Council of God they shall be directed, for Peace and Unity in the Church. *Stephen Smith*, *Stephen Crispe*, *Thomas Green*, *Ambrose Rigg* and *William Penn*, desired to meet together this Evening, and draw up two Letters, one to *John Wilkinson* and *John Story*, and an other to Friends at *Bristol* aforesaid.

It may be taken notice of, that Friends in the *North*, although they were satisfied with the Labours and Travels of the Brethren concerned in the afore-mentioned Meetings, from a true sence of the presence of Almighty God with them, as also with the Testimony and Judgment aforesaid, (upon the afore-mentioned Spirit of Opposition and Strife, and against all whomsoever, that were found in the Works thereof,) being one and the same with that which had lived on their Hearts, in relation to that Spirit, as that which the pure God would never bless, nor the Works thereof; as also in a sence and knowledge of what a Noise was gone out through them of that Spirit, against the aforesaid Proceedings of our Brethren, and Judgment on the case, to the leaving a jealousy upon the minds of some, that probably things might not be so bad, with respect to *John Story* and *John Wilkinson*, as matters seemed to import, and the Judgment given did imply. We being also conscious to our selves of any deficiency on our parts, whereby to invalidate the Judgment given, or to have our selves detected in the matter of the occasion of the Difference amongst us; having also a sincere desire that what dissatisfaction remained upon any, with respect to the Judgment given without hearing, &c. although the default in that matter lay on *John Story* and *John Wilkinson* their part, & that our Innocence before the Lord (which our Consciences bore record to) might also the more appear, and that whosoever had a mind might have the opportunity

of hearing matters relating to us on the score of being culpable as well as they (as we had been rendred up and down the Nation by the report of that Spirit) and having also a fence of the continuation of the Exercise and Striving that we were yet likely to be exposed to, through the separate Meeting, to the blemish of Truth, and our holy Profession. Its true we did signify our inclination, yea our desires, that on some or all the aforesaid accounts, our dear and respected Brethren might have under their tender consideration our continuing Exercises through the hardness and obstinacy of that wrong Spirit amongst us, which as yet was likely further to occasion the Churches Trouble, and the want of its Peace, and for that end we moved (if they pleased) that some might come down into the North, for their and others further satisfaction, if they desired, or saw cause for a further examination and hearing of matters relating to the depending Difference.

In order unto which Meeting (agreed upon at London amongst our Friends there), they signified unto us what was intended, God willing, to be done by them, if all concerned would signify their free and acceptable compliance therewith; in answer whereunto, Friends in the North signified, by a Paper under many Hands, a free and ready closing therewith, unto the Meetings satisfaction there, as in an answer to ours from them was signified: It may be noted also that the Brethrens tenderness towards *John Story* and *John Wilkinson* was such, they being then both in the West parts, as also that they might the more readily be persuaded to submit to an hearing of matters and things relating to the Difference with Friends here in the North Face to Face, which formerly they had refused to do, in a resolve to come at no more Meetings on that score; but that they again a little retracted that resolve, and proffered, as aforesaid, to refer the matter to two chosen, by each party one: We say the afore-mentioned Friends, being jealous whether they would submit to a Meeting or not, for condescension sake gave the Friends at *Bristol* liberty to chuse two, &c. where *John Story*s and *John Wilkinson*s great Interest (as was then expected) stood; and in pursuance of the aforesaid agreement amongst Friends, at *James Claypoole*s London, two Letters were writ, Copies whereof we have not inserted here, but are produceable, with many more material Letters of Advice, Answers and Replies, in Papers and Books in Manuscripts, Material and Satisfactory, in order to the concern of a more large Historical Relation of matters on the account of the unhappy Differences, occasioned through this ungodly Spirit, as the day will declare; which aforesaid Papers and Books in Manuscript are preserved ready for the service of Truth, against the coming forth in Print of *William Rogers*s Book in Manuscript, so often made mention of by him, or upon what other occasion (as the Lord may direct) shall be seen meet, with respect to all which this our present Relation of things may be taken only as a small, yet perfect and impartial Abstract.

Yet upon the matter of the two Letters being sent as aforesaid, the one to *John Wilkinson* and *John Story* in the West, and the other to the Friends at *Bristol*: *William Rogers* happening to be one for the Journey into the North on the aforesaid account, (without whole Company and Assistance 'tis likely *John Story* had not been prevailed upon to have come) being a man of a Turbulent, Boisterous Spirit, and one that likes the Applause of men, and loves Preheminence, as in his quarrelling contentious Work, in the Ambition and Stroutness of his Mind, in several Papers and Concerns observable, he hath manifested himself to be, as many Ear and Eye Witnesses will Evidence, to which also some of us are not Strangers, with

respect to our particular knowledge; he now buckled himself to carry on the espoused matter of *J. Story's* and *J. Wilkinson's* Cause, even with all the eagerness he could work himself into, like a Champion for the Work and desperate Design contrived and taken in hand, which in plain words tended (if the Lord had not blockt up their way) *to have laid waste the whole Heritage of God, and not have left his People a name whereby to be known*; So that many opposite wrangling Papers and Letters past from him, with some few more of his Adherents, tending to delay the Journey into the North, as was desired on the Meetings account to be had there, which together with *John Story's* and *John Wilkinson's* averfness, and perverse replies to the London Brethren, that were tender and friendly to them-wards, gave daily a more and more perfect knowledge of what sort they were, and what their Work tended to; many also of the truly conscientious sort, who were of their Adherents, once having been hurt by them, in and about the City of *Bristol*, and the Country adjacent, became in measure satisfied that they were wrong, and that their Work did to Strife tend, and began to draw back in the Spirit of their Minds from any such compliance with them as formerly they were inclined to, and many in those parts, of the upright hearted to God, and lovers of Righteousness, are come away from touching with them any more, and are truly and livingly concerned in a Testimony for God against them, and the Work they are concerned in, which hath been their Hearts Joy, and the Comfort of the Ransomed Ones.

Much ado there was before any solid hopes our Brethren could be wrought into, that any Meeting with them would be got; but at last, about the first Month in the Year 1676, *George Whitehead*, on purpose coming by them, with the influence he had upon them, got *John Story* persuaded to give up to the matter desired for their sakes, and for the determining of all Differences whatsoever, that the Church might again enjoy its Peace.

The four Friends from London, and *William Rogers* only from *Bristol*, being come into the North, *Gerase Benson* of Kendal in *Westmerland* was added to them, to be concerned in the aforesaid matter, *John Story* and *John Wilkinson* being now come into the North also, a Meeting was agreed upon to be the third Day of the second Month 1678, at the House of *John Blaykling*, at *Draw-well*, in *Sedbergh* in *Yorkshire*, and accordingly that day begun, and many good Friends and Ministers of the blessed Truth, out of several parts of the Nation, were there together, with several of the nine Friends that had heard the matters alledged in charge against *John Story* and *John Wilkinson* at *Pow-Bank* aforesaid, and had given their Judgment upon that Spirit from which the said matters and things had proceeded, not leaving *John Story* and *John Wilkinson* incapable of clearing themselves thereof, if they were able to do it, and many Friends to the Truth were also come from *Westmerland* to the Meeting. Gods eternal Power evidently broke forth through many in Living Testimonies for God and his Truth, and in Heavenly Supplications that the Presence of the Eternal God might be with his People in that Exercise, for which that Assembly was gathered, which to the Comfort of many there present was truly felt, during four days Exercise, for the space of ten or twelve hours a day; as to the matter of the Articles in charge alledged, and writ down against *J. Story* and *John Wilkinson*, little was said of them the first day, but some other Discourse the Friends of London had with them, relating to the ground of the Controversie depending, in relation whereunto there was two Queries proposed by *J. Story* and *J. Wilkinson* writ down, desiring that the Friends there would give their Answer to them,

them, whereby it was supposed they expected to have an understanding given them of Friends Inclination and Aim with respect to Church Government, and the Order and Practice of Friends in relation to it; about which the Wrangling and Strife by them had been made, and against which the Opposition in them had stood, to the Exercise and Grief of Gods Faithful People, and upon the Brethrens Resolve and Answer thereunto no Dissatisfaction from them appeared in any respect, and *John Story* hath acknowledged his good Satisfaction therein: After all this concerne, Friends desired to come to the matters in charge, *John Story* and *John Wilkinson* seemed unwilling, on a jealousy that remained with them, that the Friends concerned in the former Meetings intended (with the six last nominated as Assistants, &c.) to concern themselves in the present hearing of matters amongst us in order to a final determination, and shewed the same by some words cast out by them now and then; although the said Brethren did not at present appear to concern themselves in the matter of the tryal relating to them, concerning which, as the Friends in the North did not desire to put them thereinto, neither did in their minds conclude it rational, nor according to the order of Truth, to have them excepted against from any concern therein, without their own desire or free consent thereunto, being formerly chosen by the Quarterly Meeting for that affair and exercise therein, and what had been done by them in that case not detectable in the Truth, nor their Sense and Judgment impeached in the matter thereof, for which as be cast out; and our Brethren of *London* shewing also their desire that many weighty Friends being there on that great occasion, which was the Churches general concern, they might in the exercise of the universal Spirit of Truth have a share with them: So that as to that objection against any from being concerned in measure with others, in the case of hearing and giving judgment, the matter was that Night let alone until the next Day: also? words not mentioned

On the Morrow Friends being assembled and the Lords Power with us, to the breaking many Hearts in a heavenly tender frame of Spirit, and in heart-melting desires that a sweet composure might be wrought, to Friends Satisfaction, and the Churches peace; after a little time the hearing and Tryal of matters in charge as aforesaid was fallen into, and the Friends concerned in the matter thereof against *John Story* and *John Wilkinson*, and those of Party with them, signified in brokenness of heart, that if in any thing it could be made appear that they had given a just cause of Dissatisfaction to them from whom the opposition had arisen, and that on that occasion by them given, they had appeared on that wise, and that therefore they also had been the cause of the Brethrens Trouble, and the obstruction of the Churches Peace; they should freely acknowledge the same, and give the Church and the Children of God that satisfaction which the Truth should require of them, that so no occasion of discord by them, or disunion with the Brethren should remain on their part.

The first and second matter (as writ down) in charge against them was read and heard amongst all there, and proof made thereof to the satisfaction of them concerned; whereupon *William Rogers* having ascended (and as we may reasonably conclude) a fear and jealousy upon him how things would go on *John Story*'s and *John Wilson*'s account, withdrew himself into the Garden, and sent for a Friend to come to speak to him, who when the Friend came to him told him, *He was sensible that John Story and John Wilkinson were under a mistake, thinking that none but the six last named Friends would be concerned in the hearing and giving judgment on matters,*

and yet, said they, as far as by them appearing against them, intended that the other that formerly had the matter in hand should be now also equally concerned with them; which was a most heedless guiding scruple, that John Story and John Wilkinson, during the time of the proof aforesaid, seemed not to take any notice of, neither had any of those nine Brethren as yet given any cause for it; that we know of. William Rogers desired the Friend to come in and clear that point, but the Friend refused to do so, saying, *Let things go, all is quiet and cool*; or words to that purpose; and said, *If this would not satisfy him he might go and speak himself*. Whereupon William Rogers sent for John Story and John Wilkinson, or at least they, waiting him, drew forth to see what the matter was, or to consult with him, and after a little while came in again, and one of them or both signified, That unless they might be satisfied plainly beforehand that those nine formerly concerned should not meddle in the matter of examining matters concerning them, &c. they would forbear any more concern in relation to it; and also would withdraw, and did not decline to hide out again into their places; but they and their Company seemed ready to go away, and the most of the Friends expected the same, seeing what a difficult and hasty in their Minds they were fallen into, as appeared by their carrying and resolution in the matter; for there was a secret Dread and Terror upon them, which could not but sometimes surprize such, more especially when in a point as they were and some untoward things did at that time happen, though but some words from the Lords Power arose amongst Friends under an ill satisfaction as to the way of reconciliation and Peace for them should be blot to and against this, to the utter undoing of them if they returned not: And it was required of them in the Name of the Lord, to give up themselves to the Exercise of their Brethren had upon them in care, desiring for their Good, in which they had a Peace Offering from God on thy before them, for their Souls sake, and if they did so willingly, reject the same, as their Words and Carriage seemed to import, it should be as a Lamb slain at their Doors; signifying also, that in the universal Love and Spirit of God, the Brethren were here assembled on that concern unanimously engaged; and therefore as the Apostles of Christ Jesus, and in the Authority of his Spirit, they required and expected that things might go on as to hearing and examination on all sides; in order to a Determination thereof; or Words directly to that purpose. The Power of the Lord (that subjects, and humbles) may be all, Knees bowed, and a solemn devotion was given, and then by William Rogers (to give all then their due) who signified his consent and free assent with what was proposed; and then John Story and John Wilkinson acquiescing in it settled down again in their minds, and the things were to go on to be heard and examined in order to judgment on the whole matter; and then to speak any more of the same was at an end; but the same was to be the Brethrens, the Church of God then assembled in the universal Spirit, in which we are one through Christ Jesus, who keeps their parts in him, where the good Understanding is received, & then judgment is given which stands for sure; the matter in charge alleged being goods through that day, and the two next days also, and spoken to on all hands as occasion was seen, and as necessary required in order to proof on the one hand and liberty of defence on the other, for the clearing up of matters with Impartial conscientiously concerned; and let it be remembered the days we have to live; and let the memorial thereof never Rot when this Generation is gone, for the Praise of the Eternal God for ever, and the Renown of his precious Truth, and the value of the Unity of Brethren; and the

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Comfort enjoyed therein; for the cause whereof the Lord, the God of the Spirits of all Flesh, unto whom Reign and Dominion belongs forever, did graciously appear amongst us in those four days Exercise, in relation to the work he had, and determined the matter depending amongst us, in the Hearts and Souls of the upright to him, to their Comfort: It cannot be forgot what bowdels of Spirit and rowling Bowels broke forth in those days Travels, with respect to the hurt the Wounded and the Scattered Ones (who were once in Unity with the Lords in the safe Fold) for the healing, recovering and gathering back again of them, that they might find Pasture and feed therein, and lie down with them in the Power and Life that sprung upon this wise melted the Hearts of the Sincere with Joy, in the fence of Gods preserving hand over them, yet to their Hearts Grief, and the pity of their Souls, in relation to them that had been hurt by a wrong Spirit; for there did not appear in them that bowdels of Soul, nor heart-breaking Sorrows, as with respect to the offence to God and his People, that they had given through the Distractions they had wrought in the Church of God, was desired and expected from them; yet such was the wonderful melting Glory of *Israel's* God amongst us, that at last *John Story* and *John Wilkinson* were a little bowed down in their Spirits, to the causing of them in some measure to see their Weakness, and make some acknowledgment thereof, as in a Paper given forth by them (and here inserted) doth appear, viz.

"We are sensible that in the hour of Temptation, that hath appeared through us, which hath given occasion of offence to the Churches of God, unto whom the knowledge of the Northern Differences are come, and since the inward fence of our Brethren (who we are sensible have a travel on their Spirits for the preservation of Peace and Unity in the Church of God) concerning us, is such, that Jealousies have entered us, and that we have been at sometimes terrified in things tending to oppose Friends in the practice of those things that they esteem are commendable in the Church of God: We are sorry that any of us should appear in us to give occasion for any such Offence, and as satisfaction to our travelling Brethren, and the Church of God in general, we do from the very bottom of our Hearts condemn that very Spirit, whether it hath appeared in us or any that hath given offence to the Church of God in general, and that opposes the order of the Gospel, or any faithful Brethren in the practice of those things they believe are their Duty."

John Story. John Wilkinson.

This was publicly owned by the said *John Story* and *John Wilkinson* at the aforesaid Meeting at *Drumwell* in *Seaberg*.

After Friends unwearied Travels in the Love of God that beareth all things and is not easily provoked, but keeps in the Patience and faith, not in which they were concerned, in the foregoing Submission to Gods Power, and the Brethrens sentence concerning them, was all that *John Story* and *John Wilkinson* were at present inclined to demonstrate; which said acknowledgment of the Weakness they had been surprised with, and their Condemnation of themselves because thereof, Friends for their sakes were in some measure glad of, hoping, that afterwards, they would further see how a wrong Spirit had prevailed over them, in which all such op-

posit Work had broken forth through them, and that in time they would more manifest the same, to Friends more full content; and upon the product of all those four days concern, on the morrow after Friends being again come together, that they might demonstrate to all the honest hearted how things were in relation to the whole matter, many of them that had heard of the aforesaid Divisions being under a concern, and therefore desirous to hear what might be the Issue of this Meeting, they unanimously agreed together (*William Rogers* being gone, and came no more) to draw up this following Relation, for Friends to make use of in the Wisdom of God as they saw meet. *viz.*

Dear Friends and Brethren,

In the universal Spirit of Life and Truth which from the God of Heaven is richly poured forth upon us, and by which we have been quickned into a lively sense and hope, and peaceable Fellowship is the endeared Greeting and Salutation of our pure and fervent Love unto you all.

Whereas a long and lamentable Difference hath depended between several Antient Friends of the Quarterly Meeting of *Westmerland* on the one part, and *John Story* and *John Wilkinson*, of that County, on the other part; and that the said Division hath done great Mischief amongst the Friends of God in several parts of this Nation, by filling their Minds with unprofitable Surmizings and dangerous Jelousies tending to absolute Rents and Divisions, as too palpably appeareth in *Westmerland* to be the product thereof.

And after that the endeavours of the faithful Friends of the Quarterly Meeting of those parts, both within themselves, and by calling in to their assistance several faithful Ministers of adjacent Countries, proved not so effectual as was desired, by reason of the said *John Story's* and *John Wilkinson's* absenting themselves, though in much tenderness sought to, and entreated to appear by those chosen Brethren, for the Churches Peace sake and their own real good in the Lord, and though their refusal to meet those Brethren, and denial of their Authority to examine the matter in difference, and theirs that nominated and chose them, to wit the faithful Friends of the Quarterly Meeting; yet out of a deep sense of the Burden of honest Friends in those parts, by reason of the Division, and foreseeing the ill consequence to the Church of God, of leaving such an example uncensured, they passed a general Judgment upon that Spirit which led into Division and Separation, leaving the said *John Story* and *John Wilkinson* to clear themselves, if they could, of such matters of fact (as they then stood charged with, as they have plainly signified both by Word and Writing) but since a dissatisfaction remaineth in the minds of several, in some because of so proceeding against *John Story* and *John Wilkinson*, and in others because of their going to offer their Gift abroad whilst unreconciled at home: And forasmuch as the Friends formerly concerned against these men upon an Information given them of the said dislike of several Friends about these proceedings, condescended to a rehearing of the matters, which being laid before the general Meeting, at *London*, for National Sufferings, Assembled in the eighth Month 1675. a deep Concern and godly Care fell upon many Eminent Labourers in the Church of Christ, then and there met together; and they desired certain approved Brethren to go down, and in the Wisdom and Counsel of God to assist the Churches and Brethren there in the rehearing and ending of the matter; The Meeting for this purpose was at *Lravell*, in *Sedburgh* Parish, in *Torkshire*, upon
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the 3d. of the 2d. Month 1676. and continued until the 7th. of the same, whither resorted several antient and honourable Brethren not particularly nominated, that had nevertheless a Concern in their Consciences, a Travel in their Spirits, and a Testimony to the antient Unity.

In which Assembly the Matters in Controversie were read, and the Evidences of both Parties called; and upon the whole Examination of their Allegations and Evidences, we did find, and therefore declare, both from external Testimonies and our own inward Sense; that *John Story* and *John Wilkinson* were really Faulty in the most material things exhibited in Charge against them; to wit, that they have been discouragers of and opposers to the present blessed Order, and Practice of the Church of *Christ*, with respect to monthly and quarterly Meetings, Womens Meetings especially in the Country, recording Condemnations, weakening the Hands of Friends in their Testimonies about Tythes; and justifying the manner of Friends Meeting about *Preston* in the time of the late Act: And to us it plainly appeared, that a wrong dividing Spirit hath entered, and the Enemy of the Churches holy Union and Peace hath been at work in them, by which they have grieved the Church of God, especially in those Parts; and encouraged the late Separation made in those Parts from the antient and faithful Friends and Brethren of the monthly and quarterly Meeting; which Spirit, wherever it appears, or hath brancht forth itself; in the Name and Power of Almighty God, whose Council was and is with us, we do reprove, condemn and judge. But so it was, that after four days deep Travel, unwearied Patience, tender Bowels of Mercy, and a mighty and manifest Operation of the glorious Power of the Lord, as in frequent Testimonies against that Spirit of Division, and in the Visitation of true and tender Love to them; so in many strong Cries and heart-breaking Supplications to the God of our bowed Spirits for a prosperous Issue.

It pleased the Lord to bow the said *John Story* and *John Wilkinson* into some degree of Submission; So that at length they produced a Paper containing a Condemnation against themselves and that Spirit: And as we do believe and therefore testify, that the Door of Gods Mercy is not shut against them; so we earnestly desire, and are not without some Hope, that they may give a more compleat Satisfaction in time (as *John Story* said he would as the Lord should give him a further Understanding) that Truth and Friends may be more effectually cleared, and that it may be well with them for ever.

And for as much as the Friends and Brethren of *Westmorland*, who have been concerned against *John Story* and *John Wilkinson*, did formerly freely offer that if in any thing charged they had mistaken or exceeded, they would endeavour to make them such Satisfaction as Truth required: We finding two or three Particulars of lesser Moment, wherein there appeared some Oversight and Shortness, as to orderly Proceeding, the two Friends concerned therein, did freely acknowledg. it according to Truth; and more particularly as to that Passage alledged against *John Story*, That Women had nothing to do with the Essential part of the Worship of God, because it was charged but by one Witness, and utterly renounced; and the Doctrine imported thereby plainly denied, and judged by *John Story* as contrary to his Judgment and Principle, it was in Tenderness let fall, and no further to be insisted upon.

And whereas it hath been suggested and reported that *Margaret Fox* was the

cause

'cause of the Difference in *Westmorland*; it was plainly disproved before us by many Witnesses, who affirmed there were Differences about some of the aforementioned Practices of the Church of *Christ* long before she was concerned.

'And further, we hold our selves in Conscience obliged to commend the Care, Travel and Zeal of the Friends of these Northern Parts in the Affairs of the Church for settlement of Godly Order: We have a real Sence of their Goodwill and labouring therein for the Lord his Truth and People.

'And now Friends in Gods Love, we desire you to suppress all Papers of Controversie relating to this Difference, that the Minds of Friends be not farther troubled, nor any defiled, nor this Controversie kept any longer alive; but that all may sink down into the simple Truth, and in that feel the pure and sweet Union, which being lived in preserves out of those Doubts, Distrusts, Jealousies, carnal Reasonings, and evil Watchings, that harm the immortal Soul; and in that pure Fellowship all are cheerful, tender, and open-hearted, full of Love and Brotherly-kindness, watching over one another for Good; in which the Lord God Almighty establish us for ever.

'And we do hereby warn all to have a care, that they be not lifted up by reason of the Temptation and Hurt that's come upon these Men; nor yet insult over them for that Spirit is not of God) but rather let all watch in the Fear and Dread of Almighty God against that Spirit, that they enter not into Temptation.

'Thus, Friends, have we given you a brief and faithful Narrative of what hath past in these four days of great Exercise, in which the Lord gave us blessed Unity in the sensible Enjoyment of that Life which was before the World began; pure Praises, pure Honour, and eternal Glory and Renown, be to his own Right noble Arm that never failed his distressed, bowed and travelling People through all Generations.

'This we desire may be communicated so far only as the knowledg of this sad Difference hath been spread.

God Almighty keep us by his heavenly Power always near himself and in Unity one with another, Amen; says

Your faithful loving

Brethren

Alexander Parker.
George Whitehead.
John Whitehead.
William Gibson.
Robert Lodge.
Richard Robinson.
Peter Hardcastle.
John Burnpeat.
John Tiffin.
John Bowzen.
Richard Watson.
Thomas Taylor.

John Banks.
John Steel.
Hugh Tickell.
Thomas Laythes.
James Harrison.
William Whaley.
Leonard Fell.
John Moore.
John Abrams.
Roger Haddock.
William Penn.

And

And in this was the honest-hearted to God truly comforted (whatever the Issue of Matters would be, with respect to those entangled in the Snare of a guileful Spirit) that it was well with them, in that they had a certain Knowledge of the Peace and Blessings of God into their Bosoms; who had accompanied them with his glorious Power, and over-shaddowed their Exercise therewith, to their Hearts Joy, and to the causing of them to give God the Praise, who is worthy for ever; and in the Fellowship of the Holy Spirit, upon the 31th. day of that Exercise Friends parted asunder, being the 7th. day of the Week. Several of our travelling Brethren stayed some days in the Country amongst Friends, and had several blessed Meetings here-aways in a Travel upon their Spirits, during their abode in the Country, for the Churches Peace, and the Return of the strayed ones, and giving up the whole Concern to Almighty God, and to the Word of his Power, who alone gives the Increase of all planting and watering, and spiritual Exercises on every Account, God over all in Heaven and Earth, blessed for ever.

In many particular Exercises, that the aforesaid Friends had with *John Story* and *John Wilkinson*, and them of Party with them, they were very desirous that they would break up again their separate Meeting, as that which they testified against; which also God would never bless.

There was that measure of Love and Tendernefs raised up in *John Story* and *John Wilkinson* in the aforesaid Meeting, that they took an Occasion to go to *George Fox* then at *Swathmoore*, who, we perceive by good Information, was very loving to them, and tender on their behalf, letting them see the Danger they were in if they did not return to the antient Power, in it to become one with Gods People again in the Service and Labour of the Truth, and for that end desired them to break up the separate Meeting, &c.

But upon the matter thus it was, that the separate Meeting they still continued; and the Expectations of dear Brethren became frustrated on *John Story's* and *John Wilkinson's* account, for any thing that could be observed; for they quickly trampled upon the whole Concern, and Endeavours that had been had with them, and used towards them: *John Wilkinson* presently denied that they had condemn'd any thing at *Draw-well*, or that they knew of any thing of which they were guilty that was condemnable.

At the next yearly Meeting, being about the 3^d. Month 1676. The Concerns of the Church of God throughout the whole Nation, and of many Countries and Islands beyond the Seas, being under Friends tender Care and great weight of Spirit, the estate of the Church of God in *Westmerland* came before Friends (as some of us were Ear-Witnesses) and an Exercise of Mind was upon them in relation to the Grievances that Gods People in these Parts were still exposed to, through the Spirit of Contention and Strife that had led into Separation from the antient Brethren in the Service of Truth; and the deplorable State also of *John Wilkinson* and *John Story* with them of Party with them they were touched with: In the Consideration of their trampling upon all the tender Endeavours used towards them at *Draw-well*, in the 2^d. Month of the same Year, and their obstinate and wilful rejecting the Admonition, the Reproof, the good Advice and Council of their antient Brethren, in order to a happy Return of them to God again, and into the Unity of the Spirit with the Faithful, in the practice of things relating to the Concerns of Truth, and the Church of God amongst them:

them : And understanding that the separate Meeting continued still (contrary to the general and particular Advice of the Friends when in the North more particularly on the account of their Souls Concern tenderly laid before them) to the great danger of their utter undoing, over and besides the Obstruction which that Spirit laboured to make in the way of Truth ; with respect to a gathering more unto God, as also the Hurt its Design tended to produce amongst the young and tender not fully established upon the Rock, the Habitation whereupon cannot be shaken : The Brethren with respect to that secret Hope that sprung up in them at *Draw-well* when there, concerning these two men in particular (and on behalf of others greatly hurt by the same Spirit) that the Lord might have wrought them into a further sight and sense of things, as to their inward (of late Years) deplorable State, and into a tender acknowledgment thereof, under the hand and stroke of Gods Power, to the working of them from the Bondage thereof, that the liberty of the Power in the love of God they might again come to partake of ; and so be brought into Fellowship with Gods People again, to their Comfort and the Churches Ease and Peace.

On these Considerations it was yet upon their Spirits, to visit them with a tender Epistle of Brotherly Advice from the yearly Meeting under the great Lamentation that the Souls of many were bowed in, because thereof.

The Epistle from the yearly Meeting the 22d. of the 3d. Month 1676.

John Story and John Wilkinson.

FOR whom our Souls have travelled as for our own, the God of Heaven is Record ; yea, bitterness and anguish of Spirit hath overtaken us for your sakes that in the blessed Unity of the Life and Love of God with the Brethren you may come and dwell for ever. And let us tell you in all plainness ; for we are bound, yea, we are bruised men for your sakes, and deeply afflicted to hear by your Northern Brethren of the continuance of the Separation in those Parts ; for that Spirit despiseth our Travels, tramples upon our Labours, sets our Life and Love at nought ; and with that Spirit hath God a Controversie and Will forever.

Ah ! what do you mean to do : Oh ! our antient Friends, Sorrow girds us to hear that you are got no nearer your antient Brethren, nor receive our Counsel while our Life strives with you, lest your Day go off and our Bowels be shut up against you : Bow to that Power that visited you at *Draw-well*, and let not up any Slights against it in your Minds : For we are satisfied in our Souls that it was the Day of your Visitation. And in the Name of the Lord away with that Separation, which to our great Grief we hear is not only continued but countenanced, at least by one of you, for the Determination of the Lord is to blast it for ever.

Ah ! you and they are fought in the Spirit of Meekness and in Love unfeigned, and in that Patience that was not provoked : Oh ! strive not against your own Mercies ; neither exclude your selves from the Fellowship of your Brethren, but judge down all Strife, Jealousies and Surmises in the name of the Living God, that you may be made nigh, and be Instruments to bring those nigh,

'nigh, that are also with you at a manifest distance from us, otherwise the Jealous God will stretch forth his Hand against you, and you and this Separation will apparently wither and come to nought.

'And we must tell you, that some of us hoped and expected that ere this you would in the Fear and Dread of the Lord have born a publick Testimony against that Spirit of Division, and Meeting of Separation, in those Parts. And we are livingly assured in the heavenly Counsel of God, that is now with us, that in all places where any hurt hath come and entered by this Spirit through you, the Lord first requireth this at your Hands; and in the Name, Power and Authority of the God of Truth and Peace, we are constrained to press you to be first reconciled to your Brethren, and in your Spirits and Practices be united to the Church of Christ before you offer your Gift, or exercise your selves in publick Testimony among Gods People, and so no more leave that Country in Confusion and Separation; for otherwise the Breach will become wider, and you more discover your selves to be of that Spirit which would augment Contest and Division, which we desire that God in Mercy may deliver you from; for against that Spirit the sharp Sword of the Lord is drawn; and thus far have we cleared our Consciences in his sight and presence, whose ancient Power gloriously springs and reigns amongst us, Eternal Praises to his his Name forever.

George Whitehead,
John Burnyeate,
William Gibson,

Robert Lodge,
Alexander Parker,
Thomas Taylor,

John Bowren,
John Tiffen,
William Penn.

We whose Names are here under Written, being at London at this Yearly Meeting having heard the above written Letter twice read, at a second days Meeting in the City, being the 22d of the 3d Month 1676. do hereby declare, that it contains the real sence of our Hearts, as was expressed by several Testimonies there given to that purpose from Gods Truth in many of us, and therefore are in unity with it.

Patrick Livingstone,
George Hutchinson,
Richard Pinder,
Hector Allen,
William Fallowfield,
Samuel Cater,
Jasper Batt,
Samuel Thornton,
Thomas Cooke,
John Lanstasse,

Edward Edwards, Stephen Smith,
James Claypoole, James Sikes,
Bryan Dopley, Charles Floyd,
William Deache, Daniel Smith,
Richard Webster, Thomas Salthouse,
Francis Moore, Stephen Crisp,
James Parke, Anthony Thompkins,
Richard Samble, John Haywood,
William Mead, Ellis Hooks,
Leonard Fell, Arthur Cotton.

Let God be witness this Day betwixt the Church of God and these two Men, and them of Party with them, whether in the tender Love of God, and of dear Brethren they have not been delt withal in Compassionateness? through great long Suffering and Patience, beseeching them in the Name of our Lord Jesus Christ, and Gods manifold Mercies and Forbearances towards them, that they would be reconciled to God, that they might find acceptance with him, as that which was a Soul Concern; yea, the concern of eternal Recompence World with-

out end, and that which hath been testified in many Labours and Travels, Night and Day on their accounts, and how unwilling Friends were that they should be rejected and cast aside, and their Names blotted out from the remembrance of the Righteous, and out of the Number of the Worthies of *Israel*, whom the Lord Blesseth, and makes as Saviours on Mount *Sion*, to his Eternal Praise, and the Comfort of the Church of Christ, and the Peace of the Immortal Soul forever: So that we have a Record from God upon our Spirits in true satisfaction, that we have discharged a good Conscience, in the Lords sight, with respect to them, and that if any of them Perish it shall lie at their Doors, the Lord is clear, and his People thus far clear, let them look to it as they will answer at the dreadful Day.

Yet after all these Labours and Travels in the Love of God, and Spirit of Grace and Supplication towards, and in behalf of them, they still continued in the Alienation from Truths Life, in their separate contentious Work; and the more the Lord and his People strove with them, the more obstinate and hardened they grew, and where the Apostacy, which *William Rogers* is pleased to charge us with, will be seen to center, a little time will declare further.

So it was, that (as the evil Men and Seducers that grows worse and worse) they put on resolution and Courage to stand it out, *John Story* betook himself into the *South-West* to keep the Design on Foot there, and to muster up all whom he could draw after him with the Policy and Might he had, he set himself, & *William Rogers* rattled about with a dishonest Narrative, that he himself had drawn up, of the Transactions of the Meeting at *Draw-well*, as his prejudiced jealous Mind acted him, and sent it abroad up and down the Country, where any would take notice of it; took off the beliefs or hopes (where any in kindness to *John Story* and *John Wilkinson* had been begot) of any submission given by them, or any real acknowledgement made by them there, notwithstanding the Paper they had given forth (and at that time under an exercise, if they had stood to it) which *William Rogers* set at naught, accounting it but a Rattle to please Children with.

John Wilkinson also as he had before denied that they had Condemned any thing, writ to some of the Brethren at *London* very contemptibly, in a slight of all their Love, Labours and Travels concerning them in the *North*, inveighing against the Relation given and subscribed there of matters transacted amongst us, and the product thereof, calling it a *lying Narrative, &c.* And that Courage they took to themselves, and cambrined Resolution to stand to their Work, that he, together with about eleaven more, subscribed a Book written by them, and sent it abroad in Manuscript up & down the Nation, amongst those that had entertained Jealousies, and let in Prejudice against the Antient Brethren, who kept true to God, and had let in Murmuring and Discontent against the Order and Discipline used in the *Church of Christ*. The said Book called, or at least rendred to be, their Remonstrance or Declaration, pretending therein to stand to the antient Principle of Truth and Faith therein; as also speaking of certain Practices used amongst them: Directed to Monthly, Quarterly, Yearly and Second Days Meetings, in a bold and open Contest with the whole *Church of God* throughout the whole Nation, in which they positively declare themselves, and those of party with them, to be that part of the whole Family of the Children of Light, that keeps their antient Integrity and Stability in the Truth, and for that cause (say they) are they called, by the rest, *Separates*, (meaning by the Monthly, Quarterly, Yearly and Second Days

Days Meetings) they are also bold to say, that we, that is to say all those that are in faithfulness to God, careful with respect to Church Order and the Discipline thereof, unto which the aforesaid Meetings relate, and not of party with them; are departed from our first Principle of Light and Life in Christ Jesus, and setting up Forms and outward Methods in the Church, and the like: And for no other cause, we say, it is, that they thus render us, but because we are a People orderly settled as becomes the Family of God, under a Government and Discipline relating to us, as Men in the Tabernacle God has given us, wherein to be his Praise.

In their Book it is Inserted—— *No Authority to be used in the Church but the Power—— Nothing to be set up there but the Spirit of Jesus.* Must there then in the Power and Spirit of Jesus be no visible Order or Authority used or placed amongst us as the visible Family of God? This is clear contrary to the Command of Christ, with respect to the Churches dealing with the offending Brother, and Sentence upon him if he hear not the Church: This is contrary also to what the Apostle Paul said, who said, *Submit your selves one unto another, and unto them that have the Rule over you, as they that must give account to God, that watcheth over your Souls.* They say in their Book,—— *The Gospel that brings Salvation, is inward, and its Order must be inward.* And must there therefore be no Care visible? No visible Inspection? No Discipline visible amongst us? No care over the Weak? Nothing to do visible with the Loose and Scandalous? Nothing to do with the Heretick? Paul said otherwise,—— *Cast out the Incestuous person.*—— *The Heretick after the first and second Admonition Reject.* What will this Doctrine of theirs lead to in the end? but to Stubbornness, and Obstinate Rejection of the Care, the Admonition, the Advise, Counsel, Reproof and Judgment; yea, the Authority of the Spirit and Gospel of Christ, in the Saints, to whom Judgment is given, and so lead at last unto Looseness and Ranterisme: Yet when they have made all this Clutter and Bauling against Church Order and Care, &c. like our present Adversary William Rogers, they consider better again, or else forgets clearly what they said; and tells us what Orders they have had amongst them these twenty Years; and says they use the same still: And so gives a Relation what they do about the Poor, about Marriages, about Condemnations, and the like, though wonderfully deceitful and dishonest in the matter thereof; and talks of things after such a rate and manner, not at all consistent with their Practice, as in the Answer to it is manifested, it would make the Heart sad to see it, and also what abuses they put upon the Church of God, and the tender Practices of Gods People used and practiced amongst us, as our Quarterly Meeting Books will demonstrate; and it may be noted that all this Clamour that's made against the Order, Discipline and Government used in the Power of God, in all the Churches and Assemblies to which their Book of Remonstrance is directed, (to wit, monthly, quarterly, yearly, and second days morning Meeting, whom also they place a Judgment upon, as departed from their first Principle) and this Cluttering and Exclaiming (we say) against these things (as setting up Forms, and outward Rules, and Orders, and the like, and says, *the Gospel is inward, and the Order of it must be so*, and as much as to say, no way else) is made by the very Persons that listed a number of pitiful unfaithful Men, many of them, in a Subscription to such Orders, Rules and Prescriptions, as the like we have not heard of amongst the Children of God, (to wit) *that none must come and sit amongst them, about the Concerns of the Church, but*

such as they chuse and those to whom they have given Power, and complains of some coming amongst them not chosen by the Churches in Wellmerland, and unto whom they had not given Power, in that they allow none to come but those chosen by them, though never so undetectable in every respect, out of other Countries, nor of their own Country, to sit amongst their chosen Men; but if they have a Message they must declare the same and with-draw. The most horrid Impositions, tending to limit the Spirit of God in his People, that have been heard of amongst Men in a profession of Truth, and amongst such as pretend a keeping to the first Love and Life of the Principle believed in, and besides such Contradicting, Confused, Distracted and Jumbling Work as is made by them, from their offs and ons, confessing and denying, in and out, so that it is admirable to think whither they are gone, or what it is they would be at.

The aforesaid Manuscript of their Remonstrance we have by us, and the Answer, at large, given to it, ready for the view of such as may desire the same, or otherwise to be made use of, as *William Rogers* or any of party with him gives us occasion: Yet before we altogether leave making mention of the aforesaid Manuscript we would give the Reader a little notice of one or two material Passages therein, relating to something that their great outcry hath been against the Church of God in the Practice of, and for which the Character of Apostates is given us.

First, The Recording of Condemnations for publick Transgressions, which *John Wilkinson* says, *Renders a Man a Knave to Prosperity*: Which Practice we do grant we use (together with the Repentance of such as comes to it) to out live the Memory of the Sin, and thereby to take the Blemish from off the Truth that was cast upon it thereby.

The Subscribers of the said Book of Remonstrance say, most slanderously of us; *That when any have done a publick scandalous Evil, upon a few Words writ of their confessing their Fault (though they be not in any measure by Sorrow and Repentance brought to God, and restored to him again) they are right enough again for our Society.* Which we say is an impudent false Aspersion, which they can never prove against us; but we say we deny no Papers given forth, whereby to clear the Truth and our holy Profession, (although the Sin be not repented of, nor Remission come to) and let that go after the Transgression, and remain on Record, as a Testimony for the pure Truth, and the justness of the Judgment of the Lord thereupon, which may also be of Service as a Caution to others in Generations to come, and if the Transgressors do not thus, the Church of God is concerned therein, in a clear denial of any such Transgressions, with a Judgment thereupon, as also of any Fellowship with them found therein, till true Repentance be wrought, and a signal Testimony thereof manifested, and our Records, Practice and Fellowship, will and doth demonstrate the truth hereof.

Now a few Words to what they say is their Practice in this matter, inserted in the aforesaid Manuscript: They mention there what a care they have, if any run into Sin, to stir up the Witness of Life in them; and that when any, upon Repentance, finds the Mercy of God again arise to them, and that they find the Lords requirings to renew their Peace with him, and clear the Truth, and give out a Paper to tell of his Judgments and Mercies, and leave it upon Record, and publish it to the whole World; such they say are living Testimonies, and they own them, and can with Joy receive such into Fellowship again, but they say they trample upon all Inventions as Dung upon the Earth.

Answer,

Answer, First take notice here is Order and Care visible amongst them, which overturns all their clamoring Work against Order and Government in the Church. And Secondly here is Condemnations to be Recorded to Prosperity, to testify of Gods Judgments and Mercies, and to clear the Truth, &c. which grants the matter against themselves, and their trampling upon Records on that account, as the Dung upon the Earth. Yet we ask them, What shall become of the Scandal to Truth in that matter, till such Repentance be wrought, or such a Requiring felt? suppose it never be, as many are never Renewed by Repentance. *John Wilkinson* Preacht that we must wait two Years, nay if it be seven Years, (as hath been Testified by Bar-Witnesses) expecting such a State again, in order to the matter; but not a Word of allowance of any Paper to be received from the Party, if he feel it on him, under Judgment, to go forth to clear the Truth; nor of the Church doing any thing, if the Party will do nothing: Let all consider what regard to Truths sweet Saviour and Répute remains among them, who would leave such scandalous things upon the Family of God Uncondemned.

But we say, What do they as to Practice in this matter? How many of them that justified flying from their Meeting Houses in time of Persecution? or of them that let fall their Testimony against the Anichristian Yoke of Tythes? or of the Drunkards, or Swearers, whom they lifted into their confederate Work and Subscription, against the allowed Practices of the Church of God in our Quarterly Meetings, and thereby would have limited the Church of God, as said before, by their Orders and Prescriptions? Which of them, we say (for we have heard of none) in true Brokenness and Repentance have given forth such living Testimonies of the Lords Judgments and Mercies to be left on Record for clearing of the Truth, before they entered into that Fellowship with them again, in Subscribing with them? And when did *John Scorsie*, who became so hatefully Scandalous, to the grievous reproach of Truth, in the sorrow of his Heart, give forth such a living Testimony against himself and his reproachful Work, and leave a Paper thereof on Record (notwithstanding all the care they say they have on that wise) before they allowed him to be a Subscriber amongst them, against the Fellowship of dear Brethren, in the Service of Truth, and before he became a Fellow-Traveller, with one of them, in the concern of Preaching and Praying to their shame.

Its a wonder they are not ashamed to cry against Church Order at this rate, and yet, confess they have Order amongst them, but of what sort it is, let it be considered.

John Wilkinson also says, *They would not have Condemnation go further then the knowledge, of the Offence, nor be remembered after the Lord hath remitted.* We say so too. But how shall this be done without keeping a Record? For the Man of Sin, that pleads for an hold for it, term of Life, will not loose the remembrance of the Transgressions of such as have struck at his Kingdom in Doctrine and Life; must the Church of God then follow with the Condemnation thereof, and with the Testimony of Gods Judgments and Mercies to the Penitent, only in loose Papers that may be soon torn or lost, and if the Transgressions must not be remembered after the Lord remits, and a Testimony be out accordingly; how is it then that *William Rogers* (like-minded with them, and a Leader) publisheth *Solomon Eccles* Weakness far and near, and leaves a Record thereof to Prosperity in his

Printed Book, after that *Solomon* did acknowledge his mistake in one Circumstance of the matter, and shewed his sorrow for it, as he manifested in a Letter under his own Hand to *John Story*, on that wise, long before *William Rogers* published the same; if here be not grosse Darknes and heaps of Confusion manifested we know none.

But to go on, they tell us what their Order and Practice is about Marriages, who are offended at us, in that we would have all to publish their intentions of Marriage twice in our Men & Womens Meetings, whether there be occasion seen at present or not, before they be allowed to be accomplished, which they call a new Invention we have found, or the Inventions of others we follow. We say then, Their telling us that they have an order in this case, signifies that they have such a thing among them, then contradictory to all the noise they make against Orders, &c. But we will take notice of their Order, and see if they practice according to their own Rule in this matter.

They say, *If two come before them to propose Marriage; Examination is made as to clearness from all other Persons, and if consent of Parents be in the case, &c. And they say, If they declare themselves clear, and none hath ought justly to object, &c.* Yet a little respite was to be (meaning before the accomplishment) that Friends might enquire whether things were so or no: But there is not a word thus far of bringing the matter again to another Meeting, for they say, *If nothing appeared to obstruct, then it was orderly to be accomplished.*

But they say, *If either Parents or Relations, or any other Man or Woman, had any reasonable Objection whereby to obstruct them, then they were not to proceed till the Objection was cleared.* Look their Book before mentioned, if any question be made of the Truth of this, which is the very substance of the whole matter in relation thereunto.

First, We say, here is not a word of coming twice, unless there be occasion, and if any then (in that little respect, which they say they cause before the Accomplishment) have any thing justly to object, we ask to whom must the Objection be made? or who, that's hasty in such a matter, will take notice of such an Objection? being they are not ordered to forbear till another Meeting, and when the other Meeting will be, who knows? because their Meetings (as they have often declared) are to be only upon occasion: And what a hurry and cumber will there be about the matter of any ones Objection, whether it be a just Objection, or no? and whether a sufficient Objection or Occasion to call their occasional Meeting upon; what Distraction and Confusion is this? not like Gospel Order (though such they confess they have) we are bold to declare.

But what did they practice in the Case of *Thomas Wilson*, (who is since come off from them, to his Comfort, and we do not upbraid him with it, having acknowledged his Weakness in that and other matters) He had been concerned with another Woman, of whom he was not clear, when he proposed his Marriage before them; upon which proposal a Letter was sent from the Meeting which the Woman belonged to, signifying, that he was not clear of her, neither did the Woman give him up to marry another; Friends also of the Meeting he belonged to, gave notice thereof to some of them before whom the Marriage was proposed, and desired them to put a stop to it till matters were cleared concerning the other Woman, and that Objection removed, and that the Woman might have right done her which made complaint. They were so far from being answerable in

Practice

Practice to what they presumed to say is their Order, that there was no notice taken of it at all, with respect to respice, after Friends had sent them that notice, but within a few days the Marriage was accomplished.

Let the sober Reader consider, whether these doings be Gospel-like, and whether such work as this, doth bespeak a People faithful to God, according to their first love and care for Truth, and the sweet Savour of it; and whether it bespeak solidity, and weight in and about the things of God, to make such a noise against Church order, which is practised amongst the Faithful; and for which cause *William Rogers* proclaims the Children of God *Apostates to Prosperity*, in a Printed Publick Record; and *John Wilkinson* signifies no disowning of it; and his Abettors in these Parts spreads them abroad, and yet confesses to Order, declares what Order they have among themselves, lest they should be rendred Loose and Careless with respect to Truth; and yet, when their Orders, in the practick part of them comes to be search'd into, what sorry VVork they make, which indeed cannot but in the Eye of the Simple, the Honest and VVise in God, render them not only Obnoxious to the Order and Discipline in the Power used in the Church of God amongst us, but also a sort of People that through their jumbling, wrangling VVork they have had in hand, have lost not only the Savour of Truth, but even a great part of those parts, as Men, which the Lord endued some of them with; and for the clearing up of these matters, a little spoken to, and several more relating to them, and their Practice now a days, we refer the Reader to our Answer in Manuscript, to the aforesaid Book, Subscribed by *Edward Burrow*, *Richard Stephenson*, *John Wilkinson*, and several more. The Title of our said Answer is called, *The Answer to the Remonstrance of them of the Separation in the North*.

And further, it may be observed, That as a People resolved to stand by themselves, they continued meeting together now and then as they had occasion, and kept their Meeting at an House which Friends of the Quarterly Meeting had withdrawn from a long time before, partly on the account of the disorderly walking of him that lived therein. And that confidence they had in the matter thereof, that they sent to our Quarterly Meeting, claiming an equal right with us to our Quarterly Meeting Books of account, of the Transactings of the Affairs of the Church from time to time, together with the Records of our Births, Marriages and Burials; and by vertue of their pretended Title claimed liberty to an equal use thereof, as well as we, from time to time, as they might have occasion, and for that end demanded that the aforesaid Books might be brought to, and kept at the House, where they kept their Meeting, that Friends had withdrawn from, long before they parted from us, on the occasion of his disorderly walking. (Yet well enough still for their Fellowship in that Spirit they are gone into) Friends gave them a plain and sober Answer, in a measure of denial of their Proposal as stated, desiring them to condemn the wrong Spirit that had led them away from the Brethren, and break off from the Separation, and their Meeting in it, and in that which was good associate again with Friends from whom they were gone, then would the joynt Right and Priviledge therein be enjoyed amongst us.

But this gave them no Satisfaction, but a more peremptory demand they then made, signified in a Letter to us, Subscribed by *John Wilkinson*, *William Cartmell*, *Richard Stephenson*, *William Chambers*, *Thomas Hodson*, and the rest to the number of Thirteen, in which several reproachful Terms given to our Quarterly Meeting is inserted, — *As if the Name of it must be bowed to, and on that account seek Prehe-*

minence over the Brethren, and detain their just right from them, &c. with much of that Nature ; and at last comes to an expedient as they call it, to avoid greater Inconveniences as they say, *viz.* *If we will be pleased to re-deliver the Books to John Airey from whence they were taken, &c.* [Note that's the Man whose House Friends left, as to the Meeting, and took away the Books also ; for he was a Man Scandalous to Truth in his Conversation] *That (say they) we may have the use of them as well as your selves, and for which end they were purchased, &c.*

The Reader may take notice, that upon the first demand of the Books, when we denyed them an equal use of them; being the Churches Records, which they were gone from, we told them, if they would not be pleased to condemn their absenting in a tender mind, and come again in the true Love ; if they would be pleased to send us a Bill of what they had laid out on the account of them, or what Charge had been contracted on them, by reason of any Record therein, they should have it returned to them again, and if they pleased to have a Copy of any, or all the Records therein, of Births, Marriages and Burials, that appertained to any of them, they should have a Copy thereof given them ; but these things would not give them content ; but the afore-mentioned Paper they sent into our Quarterly Meeting without any Name or Hand to it, which we returned again without taking any more notice of it, then having such a knowledge thereof as that we perceived it was the same that afterwards they sent to us, Subscribed as aforesaid.

An Answer whereunto we returned to them from our Quarterly Meeting the 11th of the 7th Month 1676. and because of the grievous out-cry they made against us of Injustice, after a very abusive clamorous manner, who are not negligent in spreading abroad Papers of that tendency, we think good here to insert some part of our said Answer to their demand about the Books, that the Reader may be in a better Capacity to judge of this matter in relation to us.

We having answered several abusive Speeches and Reflections cast upon our Monthly and Quarterly Meetings in their aforesaid Paper of Demand, in our Answer we insert their demand, *viz.*

That Churches Books of Records should remain at the aforesaid John Airey's House, (from which Friends had withdrawn, because of the Scandal he had brought to Truth.) To which our Answer is thus, Whether this be a just demand let the Witness for God and all Faithful Brethren Judge. Had you not an equal privilege in, and use thereof whilst you kept in Unity with us, &c? Are you not broken off and separated from us, and your Separation judged by many faithful Brethren, as many of you know? Are you owned of any one Church of God in the whole Nation, in this your Separation, &c? Is it a just thing in you thus to foment Strife, in standing by, and encouraging a Separation by such Demands? Have you not in Gods sight and according to equity forfeited your former right in the Churches Priviledges by separating from her? Might not the worst of Hereticks and Apostates from God (the False Church) that may keep up Meetings, make the same demand as you do, because that once they had been concerned in the true Church Affairs? Were it a just thing in them to say, Let the Churches Books (in which the weighty Concerns of Truth were Recorded) be where we may have the use of them as well as you? What an Expedient were this to prevent the great Inconveniences you talk of? Is it a right thing that Apostates and Hereticks should be concerned

concerned in, and privie to the true Church Cöcerns? we would know what Conveniences would acrew to the Church thereby, as to let in such Defilements and lothsome things upon her? or what Inconveniences are they, you talk on, may be avoided by this your Expedient as you call it? we can truly say, they are Blessed that keeps their Garments clear from the Defilements of this dividing Spirit, and their Advantage in the Lord is great by reason thereof, and we assure you the Inconveniences are great you are run into, you are catch'd in a Snare, & the more you struggle, the faster your Feet are hel'd, it were well for you to be still, and so you may get out again, least you perish for evermore. And as to your demand, which you call *Just*, in a few Words we tell you, we deny it to be so, neither dare we countenance your division thus; we say as we said before to you, the true Church is but one led by one Spirit, its Unity stands in the Power that knits together (and its honour in unity) it cannot be divided; its Covering is without Seam or Rent, no division can be admitted of in it; either are we broken off and lost our share in the Churches Priviledges, and if you judge so of us, why do you not tell us plainly, (that we may plead that with you) and if you had demanded things on that account, and could prove it against us, then your demands of the Books from us were just, and otherwise you may as well say nothing; or else its you that are broken off from us, and this is plainly evident by your separating from us, and the Testimony of many faithful Brethren is and hath been against you, and not one of the Church of Christ, in the whole Nation, do encourage you in this your Work, nor any of them that will own you in this your Demands.

But you say, *We grant you to have right in the Books*; why, because we say if you bring us a Bill of what Mony you laid out for them (or your share came to) you should have it repaid; we say what right soever we have granted you in that, it had been more commendable for you, as Men, to have made that your demand, then to have demanded the use of the Books, &c. to be abused by that Spirit as formerly they were; or if you say we grant you a continuing right in them, by this our profer, you are under a mistake, and do abuse our good will to you; if you say we grant you a Title in profering you Coppys of the Record of any Birth or Marriage, if you desired it: In this also you wrong the Case, and abuse us, to strengthen your Cause by, and neither of both wil answer the thing you aim at, or justify your Demands, that no Age past (that we know of) can paralel, and succeeding Ages wil be ashamed of it. In their Paper, they have very abusively clamored against us, in saying we retain their just Right from them: To which we answer thus, We challing the Right to them, and use of them in the Churches Right, assembling together monthly and quarterly (as our Words plainly imparts) for the Service of Truth; and for which Services, in such Assemblies they were, with an unanimous Consent procured, and for the said Use, and none other, are they stil kept: And notwithstanding this, in that we cannot grant you the use of them at your Will, in your Separation and Strife; you exclaim and say by the same Rule, and in as much Justice, we may take away any other thing, due to you, if we can but secure it into our Possession.

To which we also said, *Is not this great Darknes, &c.* Have you not only lost the sence of the Churches Priviledges and Power over Dissenters, &c. But your Words favors of great Prejudice and Envy and want of common reason, &c.

Dare you say, when you consider again, That we, as the quarterly Meeting

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(in the Sense that our Words and Actions carries along with them) have no more right to keep the said Books, having the Possession of them, for the Uses aforesaid, from you so separated and broken from us, and out of Unity with us) then to keep any other thing justly due to you, if we had but the Possession of it, &c.

We do commit the Judgment in this case to that in all Consciences, as such an absurd thing, as no more need be said to it by us: And as for the great Injustice you say we do you, in not answering your Demand: We say, notwithstanding your reproachful Words, we are not ashamed of the Proposals tendered you in this matter, and are willing to refer it to the Consideration of the most antient and faithful Brethren to judg of. And if these things will not satisfy you, it's a Shame to trouble us any more with your Papers, we shall take little notice of them, for the streets of the matter lies here: The Right (you quarrel about) is in the particular Church of Christ in *Westmerland*, assembling Monthly and Quarterly for the publick Service of Truth, as cannot justly be denyed; if you say they belong to you, as the Church (tho in the Separation) we deny it, who shall hear and give Judgment in the case of Difference in any particular Church, but the Spirit of the Lord in the grave and faithful Members of the Churches general Assemblies, for the general Service of Truth and Concerns of the whole Body; and this we have lovingly profered you, which argues no Guilt upon our Spirits, but this you dare not submit to, but in a Disrespect, in a slightful scornful manner puts it off not Truth like, &c.

It's a shameful thing, even amongst Men, to cry out of Injustice, and yet will not come to Tryal in God's Way: Christ said, *if thy Brother trespass against thee*, &c. at last tell it to the Church. This is such a clear Case, that even Children in the Truth are not Strangers to it: If we have done you Wrong, why do you not tell it to the Church according to Christs Rule; but exclaims thus, and nothing will satisfy you but your own Demands in your own Case, &c.

We tell you for Conscience Sake, the Authority of Gods Power, and the true Churches Right we cannot do it, we cannot give away its Priviledg at the request of a dissenting Spirit.

This is our Answer, and is the second or third time we have told you so, if this will not satisfy you tell it to the Church, if the Spirit of Jesus be in you, and give over this wrangling: If the Church judg us in this matter, and we hear it not, let us bear the Burthen of the Wrong done unto you; there you may have Right done unto you: This we grant you for your Satisfaction, and to remove the Prejudice you have begot, in some of the simple-minded, against us, through your crying Injustice, which is very abusive, seeing you will not come to Tryal, &c. And if none of these Proposals will finde an Entrance upon you, and work in you Satisfaction, then will it be plainly manifest to all that knows these things, that you are not onely separated from us in the Exercise of Truth's publick Concern, but also gon from the Nobility of the Power some of you were once honourable in, in the Day whereof, this detestable Work would have been cause of Lamentation to you, and the Advice and Unity of Brethren precious in your Eye, which you now detest; and for your reflecting Postscript, in which you shew a Discontent that we returned to you, your unsubscribed Paper: You may say we delt sivilly with you that did not return it with the Name of *idam flet*, that the Author therof, were either ashamed of, or timorous to stand by, and doth argue a secer Guilt upon the Spirits of such as were principally concerned in it, and good Cause

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had we to desire to know whose they were, as thereby manifested to be the great Fomentors of the woful Strife and Division you are entered into (and the principal Leaders of the Separation you persist in, that such may be marked and taken heed of by the simple amongst you, and by all every where, that loves *Sion's* Peace and its Welfare in the Lord, whose Blessing will attend such for ever more, &c. From our quarterly Meeting the sixth of the Eighth Month.

Thomas Pearson Thomas Langhorn, John Blayklinge, Joseph Baines,
and Thirty more, on behalf of the said Meeting.

It may be observed that the aforesaid Paper being delivered to them they returned no Answer to it to this day, neither heard we any more of that clamorous Work they had before made about the demanding the Books as aforesaid, detained for the Reasons we gave them as expressed, so that what they do with respect to Business, or when they keep their Meetings; we are Strangers to them, and with respect to our Meetings, we can say of a Truth, the Glory of *Israel's* God is with us and the shout of aking, and in Dominion through God's Eternal Power, our Life reigns over all dissenting backsliding jealous and evil surmising Spirits, and the Works thereof, and in the Exercise of the Spirit in our men and womens Meetings, a Care is amongst us for God's Glory, and one anothers Advantage and Comfort, to the Joy and rejoycing of our Hearts in the Unity of that Life and Fellowship of that blessed Spirit in which our Hearts are made right glad, and have cause to blest the Lord the Days we have to live; and now having cleared our Consciences in the Lord's Sight thus far, concerning them of the separating wrong Spirit, who will not hear and return to God, that they may finde Mercy; we are in perfect Peace in the Spirit of our Minds: And they being gon out from us, because they are not of us, &c. their Contentious troublefom Spirit, and their Strife we being quit of, the Children of God (the Church of the First born) injoys their Peace, sitting under their Vines and Figtrees in that sweet Repose that does our Souls good, and with respect to the Churches Concerns and Care in the Exercise and Practice therein, we do injoy that inward Satisfaction, and that outward Quiet and Peace that we have long waited for, *Glory to God on high for ever more.* Several of the Innocent that loves Righteousness and waits for God's Salvation, comes off again from that Spirits Work, and from touching any more in the Defilements of it, acknowledging the Weakness they gave up themselves into, in which they became the Churches Grief, and in a signal Testimony of their Repentance condemned the Spirit that betrayed them; and the Fellowship of the Spirit with God's People are come again to injoy to their unspeakable Comfort and Joy beyond what can be uttered: Our Meetings are become quiet, and we are unanimously and truly Sociable in our Work, the rending troublefom Spirit being gon out never to return: And if any who have been of it should desire to come again it must be through Judgment and the Spirit of burning, through which, whosoever of them draws near again, it will be our Joy and the Answer of our Souls Desires, and that's the Exercise we are now concerned in, in relation to them, being thus far Clear in the Lord's Sight.

Little more Occasion on the account of the outward Concerns of the *Church of Christ* have Friends with them, but that as to Meetings on the account of Worship: They of the Separation and other Friends continued yet together, Friends being

being desirous to extend all the Bowels that possibly could be on the account of their Return again: Many of God's People, Ministers and Messengers of Truth, out of several parts of the Nation, had it on their Spirits to visit the *Church of God* in *Westmerland*, in tender Advice to all, and in a Reproof upon the Spirit of Division and Separation, with seasonable Exhortations and Advice to them in a publick Testimony, for the Life of the antient Truth, and the comfortable Society and antient Fellowship of Bretheren therein, with hearty Desires for reuniting again such as were gon astray, with several wholesome Admonitions, Counsel and Advice more privately given to some, by such as came amongst us, besides the Care that yet remained with us in those Parts concerning them: Several printed Books came amongst us in relation to the matter occasioning the starting aside, in Vindication of Church Care and Government amongst Gods People for the informing the Understandings of the weak and tender of them that were led aside, particularly *Robert Barklays* Book of *Government*, and *Georg Fox's* Book, in relation to Womens Meetings, in order to the furtherance of their Service in the *Church of Christ*, in the Capacity under which they stood, having received of God's Spirit, in which, to be profitable (as the Lord should instruct) for the furtherance of the Gospel of Christ Jesus; and many Papers and Epistles from several Brethren, was the Assemblies of Gods People visited with, that all might fear, and be aware of the Evil that was coming on, upon the rebellious and self-willed, that all might be clear of the Blood of them that would not take Council in their Lifetimes: And altho some of the honest-minded of them was bettered thereby, and the Testimonies of the Power became a Savor of Life unto Life unto them, to the working Deliverance for them, yet with many of the old Subscribers against the Unity of Brethren, in the concern of Church Affairs, it was not so; but they continued hard and seared, as with an hot Iron, and Incouragers still of the *Separation*. *John Wilkinson* continued still in the Conspiracy with them, manifested by his usually frequenting their occasioned separate Meetings, as we have been credibly informed, after their Meetings have been past: And *John Story*, being never willing (that we could understand) to shew any Dislike thereof, and therefore, a continuing Abettor of that Spirit and Work of it, his Name and Spirit being in the original Foundation thereof and Subscription to the agreement and resolve, in relation to it. But as to any publick, or great matter of Work, they of that Party in the *North*, did, or could do, for the animating or furthering the Design thereof in these Parts, it was not much, save what they did privately underhand, with Reflections upon the Faithful to God and the Churches Care, thereby to insinuate upon the Affections of the weak and loose sort, whereby to keep their Confederacy on foot, and their Design alive; which, with whisperings and watchings for Evil, and making lies their Refuge, they laboured to do, and were as industrious in that matter, and in spreading abroad any of their abusive clamorous Papers and Books, where they would be received of them, they could work themselves into.

But the Life of their Business, and the ground of their Hopes, in order to the carrying on, and compleating the same now, depended on the supposed Strength that they had in the *West Parts* of the Nation, where *John Story's* Time was mostly spent, and of whose Cunning and Craft, in the matter, they in those parts were no Strangers to; and the Aid that attended him, through *William Rogers* Spirit, whose Fidelity, in the espoused Cause he had taken upon him, and the politick furious and ambitious Minde he carried with him, in the management of the Work they

they had in hand, kept up their Heads here, and their Eyes abroad, to see what would become of the matter of it.

And now it became the Concern of them in those parts, in a few Hands, on whom the design hung, and *William Rogers* buckled him to it, with the pollicy and might he had; he writ a Book in Answer to *Robert Barkleys* Book of Government, which in this his Printed Book he often makes mention of, and with clamorous and abusive Speeches sets himself against the Testimony by him born therein, (inserted) for the Government and Discipline of *Christ Jesus*, Instrumentally and Visibly amongst his People; yet (as said before) clearly detected, *William Rogers* stands in the Hearts of all sober Consciences and humble minded Men, who have seen his Book and Work, and the Answer to it, called, *The Accuser of the Brethren cast down, to the satisfaction of them that love God and a Christian Life*. And he is plainly manifested to have had an evil Design, in his Bosom, against the Image of God, and an unspotted Conversation, and which *Christ Jesus* the head of the Church, and the first born of many Brethren, hath the concern of upon him, as appointed of the Father for that end, to bring a People into the enjoyment thereof, whom he hath ruled by his Grace, and hath accounted worthy to be blest with the priviledge and unspeakable Gain that doth attend the same for evermore; and that his said Book of Answer, *William Rogers* hath sent abroad, to and again, to the great reflection on *Robert Barkley*, very abusively, and not according to any Gospel Order, or the just Law of doing to all as one would be done unto, nor as becomes Brethren and true Christian Quakers, on the account of this Spirit and its Work; many Transactions in Words were had, and Writings were sent to and fro in the South, to the great Exercise of the Church of God there, and the Grief of the Upright-hearted every where, (who hath the knowledge of it) because of the Distractions that this *William Rogers* and *John Story* made there away, with Books and Papers, labouring to Profelitate into their Faction, and make Parties against the Unity and Body of Friends where they could prevail; and after this manner Passages were the latter end of the Year 1676. and the beginning of the Year following, at the general Meeting 1677. the Concerns of the blessed Truth, and the Affairs of the Church of Christ every where (through the hand of the Almighty an opportunity being given) being under the Care and Exercise of Friends; and amongst other things, the State of the Church in general, on the account of *John Story* and *John Wilkinson*, was at several Meetings, upon the Spirits of many dear Brethren, with respect to the Grievances and Pressure it lay under, on the account of the disregard that had been upon them, of all the bowed Exercises, the Labours and Travels, and unwearied Indeavours that had been used towards them, and their obstinate resisting of Friends Advice and Counsel to them, to do their Indeavours to break up the separate Meeting in the North (greatly occasioned by them) and themselves to be reconciled to the Brethren before they any more offer their Gifts, as also under the fence of their obduracy in refusing to take notice thereof, but on the contrary did the utmost, as it appeared, to beget more and more into the minds of the Weak through their evil jealousies and ungodly Surmisings, in relation to Order and Government in the Church of God, (comfortably settled amongst us) with Whispering and open Reflections against the Instruments the Lord had made use of in the Work thereof, whereby many dear Friends, throughout the whole Nation, (as it was demonstrated by many living Testimonies) was grievously afflicted therewith, for the sake of Gods People, his Heritage, which this

Soul-destroying Spirit would have laid waste; and in as much as that Friends Labours, Exercises and Travels, Counsel and Advice, had been such in pure Love and Patience, Long-suffering and Forbearance, concerning them which they had trampled upon; and took advantage thereby to prosecute the design of Evil and Mischief which they were filled with; that Friends unanimously signified their sense that the Lord and his People were clear of them, and if that Indignation from Heaven (as the just desert of a Stiffnecked and Rebellious People) were revealed from the hand of the just God upon them; the Lord should be clear, and his People clear, and in as much as that it was fully declared by the Brethren, that the Minds of the Simple, in many places (where reports of this Spirits Work came) were filled with various thoughts concerning them, with respect to the real state of matters, not knowing well how things were in relation to them, on which account many might become hurt and darkened in themselves, and an occasion thereby given for a Vail to come over, under which those Temptations might enter, which might produce the hurt of many; wherefore in pursuance of the many blessed and living Testimonies that arise among Friends in the breaking forth of the Glory of the Lord upon Friends, in relation to a Testimony to go forth, in the Name of the Eternal God, against the ungodly backsliding rending Spirit that had prevailed over many, to draw them out of the Fellowship of the Spirit in the *Church of Christ* into Strife and Contention, and into a Separation from the Antient Brethren, together with the Abettors every where, particularly against *John Wilkinson* and *John Story*, as the great Fomenters thereof, and the Pillars of the Contentious Distracted Work that had been occasioned and brought forth amongst the Lords People, unto which Friends there present unanimously agreed together with a joynt consent, that this following Paper should be given forth and signed to go abroad throughout the Nation, as in the Wisdom of God might be seen meet.

Our dear Friends and Brethren,

THE Lord who is the Antient of Days, the Unchangable and Holy One of *Israel*, that was and is, and is to come, our Rock and Strength for ever, hath graciously brought us together by his own Power, and is with us, yea and hath covered us with his Love and Spirit, and filled our Hearts with his undeclara- ble Kindness, the sense of his Mercies hath exceedingly over come us, and the remembrance of his ancient Goodness hath even melted us and semented us together, and Blessed, and Sweet, and very Precious to our Souls is the Heavenly Unity of Life amongst us (wherein) at this Meeting, the Lord our God hath Crowned us with Glory, Dominion and Peace, Blessed forever be his pure Name.

Oh how good is it for all to keep in the living sense of God and his Truth, where plentiful Redemption and Preservation is known, where the Murmurer, and Repiner, &c. can never come; therefore all that are in the Muttering, Dissatisfied and Jealous Nature, full of Doubts, Reasonings and Objectings, goe from the pure Eye and out of Truths Habitation in themselves, and so come to suffer Loss.

Dear Brethren, at this time, as on the like occasions, has been frequent with us the care of the Peace and Welfare of the *Churches of Christ* came upon us, and
 'blessed

' blessed be the Lord things are generally well and flourishing, and Truth grows
' Famous, though Sufferings abound in several places, yet it is well with Friends,
' and the Lords Power reigns, and great hath been the concern of Friends about
' the Sufferings of our Brethren and other things; and blessed Meetings have we
' had wherein things have been clearly opened, sweetly and tenderly treated on,
' and in much Love and Brotherly Kindness concluded; for which blessed be the
' Name of the Lord whose living, antient, fresh Power and Presence was with us,
' but truly with bowed Spirits and grife of Heart have we perceived the obstinacy
' and obdurateness of some that have gone into the Self-will, and despising heavenly
' Dignities, and casting tender Love and Intreaties behind their Backs, setting up,
' contriving, and promoting false and pernicious Jealousies, Murmurings and
' Smitings, whereby they are darkened in their Understandings, and so have, through
' the Power of the Enemy, against the King of Righteousness and his Peace, let
' up a kind of Standard of Separation from the blessed Fellowship and Communi-
' on that the *Churches of Christ* sweetly possess together, to the dishonour of God,
' his Truth and People; more especially *John Story* and *John Wilkinson*, not-
' withstanding the many Visitations and Admonitions of Love and Life even in
' deepest Travels, and that from time to time, and from year to year, particularly
' the Sence and Admonition of the last Yearly Meeting, writ in great Love, that
' they might return and be reconciled before they offered their Gift, which they
' have Rejected.

' And forasmuch, as it appears to us, that they will not come at us nor hear us
' in the peaceable Truth, which we have frequently and truly desired for their
' good; but that they go on in their Oppsition and evil Surmisings against the
' faithful Brethren and practice of the *Church of Christ*, refusing to dissolve their
' separate Company in the *Norith*, or clear their hands of them by a faithful Testi-
' mony against them, or so much as blot their Names out of their Paper of Se-
' paration, and because we are sensible they have made evil use of our Forbearance
' even to strengthen themselves in their Separation, and cover their evil designs the
' more amongst some simple-hearted Friends persevering therein, by Word,
' Writing and Practice, we are constrained after this continued Waiting and Ex-
' hortation thus slighted by them, for the Glory of the Name of the Lord, the
' Sake of the Peace of the *Churches of Christ*, (and that we may stand clear in the
' Power of God, of the Blood of all, in the great and notable day of account.)
' more publickly to reprove them in those things, and we do hereby reprove and
' judg that jealous, rending and separating Spirit, and them and their separate
' Company, as being in that Spirit of Separation, and that by the Power and
' Spirit of our God; and we do warn all to whom this comes to beware of the
' said *John Story* and *John Wilkinson*, whose ways at present, is not the way of
' Peace and Christian Concord, for if it were they would not offer their Gift till
' reconciled to their Brethren; therefore Brethren, every where, stand up in the
' Power and Wisdom of God for the Testimony of Truth against that wrong,
' jealous, murmuring and dividing Spirit, and when they come warn them in the
' Name of the Lord to go home and be reconciled to their Brethren, and not go
' thus up and down to offer up their Gift, which in their State is not a Peace but a
' Division Offering, contrary to the Precepts of *Jesus* our Lord of being first re-
' conciled whatever their pretence be, and therein will you acquit your selves in
' Gods sight and shew true Love and Friendship unto them, and those that
' may

may be hurt by them, which our Souls most earnestly desire, yea, that it may be truly well with them both here and forever, and from the Lord, we say, had they loved the Prosperity of *Sion* and the Peace of *Jerusalem* more than their own Self-will and Separation, and had they sought the Unity that is in the Truth, and sweet Communion of Brethren which stands in that Love which thinks no Evil, and that Wisdom, that is gentle and very easie to be intreated by the Brethren, sweet and precious had our Fellowship been together at this day; and it is our godly Exhortation to you Friends and Brethren of the Monthly and Quarterly Meetings, that you watch in the Light and Power of God, against this separating Spirit that finites at the blessed Fellowship of the Churches of Christ, and where it enters any, in Gods Love to Admonish, Exhort and Warn such to take heed of that ravenous Spirit, and to keep in the Peace and Unity of the Family of the Lord, the Househould of Christ, which we are; and if notwithstanding your tender Christian dealing and forbearance, such Persons persevere and go on in their seperate Spirit and Practice, let Gods Truth be cleared of them, and Truth set over their Heads, according to the order of the Gospel of Christ serled amongst you, and dear Brethren be careful not to suffer your Meetings which were gathered up, not by the will of Man, but by the Power and Wisdom of the Lord God, to be disturbed, over-ruled and spoyled by heady, obstinate and contentious Persons that disturb the Peace of the Church of Christ; neither fear Man, but eye the Lord, and wait in his Power and Wisdom to be guided and ordered, and so go on to your Work in the Name of the Lord, for the Seed of Life (and not the wisdom that's below) must rule and have the Dominion for ever; but for as much as the way of the working of this subtil Enemy hath been to suggest, that it is the design of some to make themselves Lords over Gods Heritage, and to set up a Worldly and Arbitray Power in the Church of Christ, and then to run out into severe Exclamations against Impositions, crying up *Liberty of Conscience*, thereby casting a Mist before the Eyes of the Simple, and Stumblingblocks in the way of the Weak! Thus we feel our selves concerned in the Love of the Lord, for the good of all to declare; and the Lord hath gathered us and preserved us to this day, and his Spirit is our Record, that we deny and abhor any such thing, for we have our Lord, Judge, King & Lawgiver in the Church, and that is Christ Jesus, unto whose Light, Power & Spirit we have been turned, & in that have Worshiped him and had Fellowship together to this very day, and are your Servants for his sake; and we are assured in the Lord that they that keep in the Light, Life and Power of Jesus will have Fellowship with us, and truly our Fellowship is with the Father and the Son, and though it is far from us to bruise or hurt the poorest or least Member in the Church of Christ, who may not have that clearness of Sight and strength of Faith which the Lord hath brought us to; but that they may be Cherished: Yet by that Salt which we have in our selves from the Lord are we enabled to favour between the Transformations of the Enemy and the Scruples of the Innocent, and as to be tender of the one, so to give Judgment against the other, and our Day and Age hath lamentably shewn us the effects of that Spirit, that under pretence of crying down Imposition, and pleading for Liberty and doing nothing but what it is free to, hath endeavoured to lay waste the blessed Unity of the Brethren, and to over-run the Heritage of the Lord (that lived together as an orderly Family under

‘ under the Law of Life and living order of the Gospel) with a loose and unsettled Conversation which would bring Confusion in the Church, and make us ‘ a Derision to the *Heathen*, and to the end that these very Persons concerned in ‘ this Separation may appear to be no true Lovers of Christian Liberty, and Gospel Privileges, as they pretend, let their own Paper, which is a Declaration of ‘ the Reasons of their Separating, be read and weighed in the universal Love and ‘ Life of Christ Jesus; and therein, we will suppose, will be found the true Nature of Imposition, in that none of their own Country are allowed to be of the ‘ Monthly and Quarterly Meeting, but such as are appointed and chosen by the ‘ particular Meeting. (*Next,*) That none of their own, or other Countries, ‘ though publick Labourers in the Gospel, are to be admitted to be in their ‘ Meetings, unless it be to tell their Message and immediately to depart. And ‘ these, with such like things, Eighty seven subscribed, as the Reason of their ‘ Separation and Foundation of a new Government themselves, which is a plain ‘ Independencie from the Life and Practice of the *Church of Christ* throughout the ‘ World.

‘ Oh Friends, watch in the Power of God against this Spirit that would make ‘ them twain that God hath made one, and separate that which God hath joyned ‘ together: And you that have any Interest in them, and to whom their Regard ‘ is. Oh have a care that you give them no Strength in their manifest Separation, ‘ but stand upon your Watch-Tower. Dear Friends, in God’s Love touch not ‘ with that Spirit, the Enemies of *Sion’s* Glory and their Peace, give not your ‘ Strength to them, but deal faithfully with them, and seek them in God’s Way ‘ and Wisdom, that whatever becomes of them in the End, you may be clear of ‘ their Blood in the Sight of the Lord; and they may not say, but that they have ‘ had a Day of Love and Visitation. And truly, that which hath encouraged ‘ in this Epistle, is that good Success that God hath blessed our like Endeavours ‘ (in his Power) with: For many deceived by them, and confederate with them, ‘ having seen their Snare, in tenderness of Spirit have honestly confessed their ‘ Fault, and are come from them, and have testified both against the separate ‘ Company and themselves, for having been of it; and now live in Unity with ‘ their Brethren, and feel the Joy and quiet Habitation that in the Communion ‘ of Saints and Fellowship of the Churches of Jesus is enjoyed, praises to the Lord ‘ for ever; and as we desire, so we hope, that more will be brought to the ‘ same blessed Sence. So be jealous for the Lord, dear Brethren, and stand up in ‘ his Spirit and Power for the Peace of his Church, and in his precious peacible ‘ Life dwell, that keeps in soundness of Mind, then will you shew Mercy to ‘ that which Mercy is due, and Judgment to that which Judgment is due, without respect of Persons, and herein our pure true Love is shewn to them, and all ‘ mankind; and the God of our Heavenly Love, Peace and precious Fellowship ‘ be with us all, and bless us and keep us to the Glory of his Eternal Name, who, ‘ over all Spirits, Angels and Men, Thrones, Dignities and Dominions, reigns ‘ and is worthy and blessed for ever.

We are unanimously

Your dear and faithful Brethren in the Labour,
Travail, Tribulation, Patience, Hope, and
Rejoycing of the Kingdom of our Lord
Jesus. X *The.*

Thomas Taylor.	Richard Davis.	Richard Sneed.
Thomas Briggs.	Nicholas Gaitts.	John Wyford.
Ambros Rigg.	Bray Dayla.	John Elson.
William Edmonson.	Stephen Smith.	John Due.
Henry Jackson.	Thomas Holmes.	Francis Finsber.
James Harrison.	James Halliday.	William Whaley.
Thomas Zachry.	John Moone.	Thomas Elwood.
John Burnyeat.	Thomas Robertson.	Anthony Tomkins.
John Blaykling.	Leonard Fell.	John Buye.
William Gibson.	William Gosnell.	Charles Marshall.
John Abram.	Samuel Genings.	William Penn.
Samuel Cater.	Finias Bell.	Francis Moore.
Morgan Watkins.	Cudbert Hayhurst.	John Higgins.
John Bowran.	James Fletcher.	Ezekiel Wolly.
Fasper Batt.	Thomas Brassey.	Oliver Samson.
John Whithead.	John Tiffin.	Christopher Taylor.
Thomas Atkins.	Thomas Burr.	Benjamin Antrobusts.
Rodger Longworth.	Gyles Barnardisson.	
Luke Howard.	William Fallowfield.	With several others.
Richard Pinder.	Jonathan Jonson.	
Joseph Hill.	James Claypoole.	

From a Meeting held at *Elis Hookes Chamber in London*, the 12th of the 4th.
Month 1677.

And there were several Brethren that had left the City before this Meeting, wherein this Epistle was subscribed, who at other Meetings had testified against this separate Spirit, in the Power of the Lord, and so are one with us herein; and some there were who have already cleared their Consciences at the last Years Meeting, and since at other Meetings, both by Epistles and other Manuscripts in a full and faithful Testimony against this Spirit of Separation and Opposition of his heavenly Truth.

After all these Exercises of Soul and Spirit amongst the Lord's People, even the afflicted ones, with respect to *Sion's* Troubles that attended them through the Spirit of Strife, though the Upright to God were comforted in the midst of all, in him in whom Salvation is. The Separation in the *North* still continued amongst the backsliding sort; and as the Mercies of the Lord, and the former great Forbearances of God's People towards them, was made ill use of, and the Concern of Friends despised, thereby taking Opportunity the more quietly to abet and strengthen their Work. Even so was the pure and sound Judgment of Truth, through God's People, and the Sentance now given against them in the Spirit of Christ Jesus, trampled upon by them; hardening themselves against all, as the evil Men and Seducers that grows worse and worse: And all Hopes concerning them, being much dispaired of, Friends here in the *North*, who had kept their Habitations in God, and in it their Fellowship one with another, in their Quarterly Meeting when together, and the Care for Truth upon them, under the weight of this opposit Spirits Work, and their Division with them therein:

In

In relation to the things of God did agree together to send some faithful Brethren to the Meetings, which they of the Separation did frequent, to let them know, that unless they that were led aside into the Temptations and the Snares of that dividing Spirit (whereby they were led from us into a Disconcern on that account, of the Affairs of the *Church of Christ* into a slight thereof,) would condemn their Weakness therein, and break up the separate Meeting; which was become the stumbling and the Hurt of many, and tended to the Reproach of Truth.

Friends were inclined, and resolved (as agreed upon amongst us) to withdraw Meetings from the Houses of such as were in the Strife and Separation, and the Upholders thereof, as that which was not consistent with Unity of Brethren, nor the Repute of our uniting healing Spirit, and principle of Life which we had testified to, and made a good Confession of before all with whom we had to do, and all that believed and kept Faithful to God had their Communion and Fellowship in, to the Comfort of our Souls, and the honour of that one Spirit, which is our Life, our Support, and the Comfort of our Days; and that it was a desirable thing for them to expect our continuing in that Jöperdy with them as to meet at their Houses on the account of worshipping God, - which while we did so, I granted greater Fellowship with them than in the Truth could be allowed, seeing they had withdrawn themselves from the Brethren of the monthly and quarterly Meetings in the visible Exercises relating to the visible Concern in the *Church of God*; and that the Order, Discipline, and Government used amongst us in subjection to God's Power and Rule, they had despised and slandered, and reproachfully abused us, besides their Disconcern amongst us.

And as it was the Agreement of the Meeting aforesaid, they who had that Service upon them, went amongst them with the Testimony that they had upon their Spirits touching that matter; many of the most tender-Hearted of them signified their Unwillingness to be parted from Friends on that wise, but chused (and moved in the Meeting accordingly) the rather to go after the other, and meet at their Houses, than break off from them and meet among themselves: At that Meeting, that *John Story* belonged to, *John Wilkinson* was that Day, and he knows in his Conscience, if he did not put a total stop to those Desires, and the Motion on that wise, which most of the Meeting closed with but himself, and if he did not say, *That if Friends missed that Opportunity, take heed when they meet with such another*; so that was it which prevailed upon that sort of them that were the Leaders and Sticklers in the contentious separate Work: For from that time they drew to themselves into a distinct Meeting, which they of that loose backsliding sort, from their first Testimonies, and from the Life of Truth, keeps the Form of to this Day: But upon that Occasion several of the honest and tender-Minded to God, that loved Righteousness, and them that kept true to the Life of it, came away from them separated and condemned, in a seasonable time, their former adhering to them of the Subscription, to their confederate Design, the ground of the separate Meeting, and in the Power of God were renewed into Love and Care for Truth and God's Glory, and manifested their Sorrow and Grief of Heart for their former Weakness, and were received again into Unity with the Faithful, to their Comfort and Hearts-Joy, as some of them under their own Hands have given a Testimony of to the glading of the Hearts of the Faithful

ful every where who have the Knowledge thereof, and poor Men are they that remains behinde, with respect to the Riches of God's Kingdom, and how they are scattered and divided, and broken asunder, they might see, if they did not shut their Eyes; and how many of them are taken away, of the greatest of them, by Death, and others become loose and gon back, so their Number decays apace, and the Generation of them is passing away, that their Memorial may rot and never rise again. After this it was presently noised abroad up and down the Nation, amongst this sort of Professors of Truth, upon a Letter sent out of the *North*, with no Name to it, *That we had excommunicated them of that Party in the North, and that we had forbidden them to come to our Houses*, and such like Discourse they had amongst them, to make our Care and Exercise for Truth, God's Glory, and the Honour of our holy Fellowship hateful, if possibly they could. The Relation of our Concern in this Matter, from which they grounded these lying Reports, we thought meet a little here to insert, for the satisfaction of the honest, unprejudiced People, that in sincerity of Soul every one may judge thereof: For notwithstanding our Friends withdrawing from their Houses afore said, yet they were so far from hindering or forbidding them to come to their Houses (whose Doors are open to all) that they had Word several times sent them of Meetings, when some of our travelling Friends came amongst us. And this is the Work of *John Wilkinson* and them of that Party with him, and on this wise, with Witchery have they gon about to further their Design, which the Lord will break in pieces: It's already begun, let them look about them, that they may escape the Wrath and perpetual Reproach that's coming upon them; let the Patient wait but a little and they shall see the end thereof: The Relation at large we have by us with many Hands at it, ready for a further Service as Ocasion may require; however, from what hath been said touching this matter, it may be easily seen, whether *John Wilkinson* be not a principal Leader in this contending separate Work, and what treacherous lying Reports is sent abroad by him, and others of that Party, to work in the Mindes of People a Contempt of Friend's Exercise in the *Church of Christ*, according to the Discipline and Order thereof: And whether *William Rogers*, in his applauding such so honourably, and none to exceed them in Doctrine and Life, that ever he hear'd of, is not very much under a great Mistake, let the Reader consider, when such Work as this is acted by them: However this we can truly say, these things have greatly wrought the Churches Peace and Quietness, and now we are become very Peaceable in our monthly and quarterly Meetings, they of the dividing contentious opposit Spirit having left us, and the Power and Glory of God overshadowing our Meetings, and those Blessings from on high we are daily made so to enjoy upon our Labours and Work, that a true Delight in God and his pure Truth springs up amongst the Faithful, and Amiable, and Sweet. Our Society is without the least appearance of any Jarr or Division amongst us; and our Meetings on the account of the Worship of God, Friends are truly comforted in, in the sense of a daily Increase in the Power and Dominion of God: So that Friends Testimonies for the antient Truth are sweet and easy to many, notwithstanding what is suffered therefore; and several are added to us from off the barren Mountains, and gathered home to the true Sheeperd who leads his Flock into green Pastures by the Pooles of Water, to our Hearts Comfort and the Glory of him who is worthy for evermore. And this we have to say upon the whole matter, in relation

to the many grievous and sore Exercises that we meet withal for several Years, through the occasion of this dividing separate Spirit, which had been the Churches Sorrow, and the Breach of its Peace.

The Lord hath turned the same to our great advantage many ways as hath been demonstrated and livingly felt to the great Joy and Comfort of our Souls, that into an holy retirement of the antient Power, by which we were first a People, all the Innocent to God are brought, that thither all might be scattered that had any depending upon any other thing, and the Salvation which God revealed in antient days is become precious indeed, and which livingly springs to the establishing of all whose dependency wait on him, in those antient Testimonies which the Lord hath called us to bear for his Name-Sake, so that Peace is become our Portion and the Blessing of God our great Reward. And with respect to any publick appearance of opposition by them of that sort, as to concern themselves on that wise, in our Exercises for Truth, & the Glory of God in the Order & Discipline used amongst us, Friends are become, here-aways in the *North*, much what quit of it, for they begun to see it was in vain for them to resist and strive with that which they say was too strong for them, and their Spirits fainted through the dread of the Eternal God they were in war with, and their Hearts failing them in the day of Battel, and having much what now given up the management (as was said before) of the Work and the Design in hand to them of that party with them in the Southern parts, with whom *John Story* much what did remain, some clattering work *William Rogers*, and some of party with him, made in those parts, but principally he was the man took the matter into his concern, and a deal of Sir with writing, and such like wrangling work he made in some of Friends Meetings, and others sent Papers to *London*, and into the *North*, against the Testimony given at *Ellis Hook's* Chamber, made mention of before, with many scornful Terms, and malicious Smirings, ready also to be produced, and many more such-like, with Answers and Rejoynders as occasion was, which to speak of and insert at large is not much upon us, as not altogether necessary with respect to our concern, for that which hath been already said, about matters of that nature, may be (we judge) sufficient in the Eye & Heart of the Upright to God to leave *William Rogers*, and them of party with him, convicted of the matter alledged in charge against them, with respect to manifest Opposition to Church Care amongst Gods People, and the Order & Government of Jesus Christ instrumentally in the Family he hath made choice of to be Glorified amongst, during the Tabernacle which God hath given.

And this we can say and evidence, according to Truth, that grievous Work *William Rogers* and his Abettors made against Gods innocent harmless People in the *South*, with bawling clattering Work, such as we have met withal in the *North*: The Relation whereof we shall mostly leave to our Brethren in those Parts, as they see an Occasion for it.

In the mean time this may be noted, that when they had done all they could, both in *North* and *South*, to beget a Dis-esteem of Friends Care under the Government of Jesus in the Church and Family of God, and thereby thinking to obstruct the Order, Rule, and Judgment thereof, and to leave themselves thereby at Liberty in the Flesh, and at ease, that the Stroke of Gods Truth should not come upon them (which is seen to be that Spirits Design they have been acted by:). Yet all would not do (for they were in War with that which was too strong for them).

hem) the Glory of God shone over the Darkniess they were struggling in, and the Church of Christ continued in its antient Glory, and beautified she became in the Hearts of Thousands, through the Care and Labour, the Travel, the many Exercises in all Diligence, Meekness, and Patience used and born in the Concerns and Work thereof; and many became more and more established in the Sence thereof, even the more that the wrong Spirit (and them of it) set themselves against it, and Fear and Jealousy of the success of their Work, no doubt surprized them, because of the triumphant Glory that attended the one, when the Lords secret Hand smote the Hearts of the other, so that to another kinde of working in the same Spirit they betook themselves, as hereafter shall be made appear. But first we desire that on the Consideration of what hath been said at large, and yet things but hinted at, with respect to the multitude of Exercises that have been met withal, in relation to the Sorrows, Grievances, various Troubles and great Afflictions that hath attended the peaceable People of God these several Years, through the Spirit of Opposition, Strife and Mischief that hath wrought amongst them by a sort that hath been acted thereby, having let in an evil Heart of Unbelief in departing from Gods eternal Power and with respect to the Care, long-Suffering, Forbearance and great Patience that hath been used towards them, with Exhortations, Cautions, Counsel and Advice in the day of their declining Age, and with Reproofs of Instruction and the pure Judgment that hath been ministered in unto them, *with Line upon Line, Precept upon Precept, here a little, and there a little*, as it was in the Prophets days in the case of the rebellious and back-sliding People. We say, its our Desire that (these things being tenderly weighed in sincerity of Heart) amongst all where-ever this may come, and Ocasione may be given to inspect the same, may speak whether *William Rogers*, whom we are treating with, have justifiable Cause to render this Family (in the Church of God, and tenderly bowed down and broken with respect to them of his Party, whilst a Door was seen to be set open to them) the Apostates from God, and such as in whom the Doctrine and Life of Christianity is extant, and to publish the same in Print, and leave the infamous Badg thereof upon us to Posterity, or that the Witness of God in all your Consciences do not testify that he is a man of a corrupt Minde, and hath set himself to work Mischief amongst the People he was once in Unity with, and to work Distractions amongst them, and expose a People more justified in Gods sight and amongst the honest hearted, than himself, to as much Infamy and Disgrace as he can any way do, and to bring an Odium upon their Principle and Practice as much as in him lies, and that he appears to be in the Enmity of his Minde against them, he hath turned his Back of (and the just Principle also in himself) that would rejoyce to see Evil of any sort befall them, and therefore hath set himself to render them the worst he can devise; we leave it also for them to judge whether the Apostate and turning back from the Doctrine and Life of Christianity, be not truly applicable to him and them of that Party with him, which in the Sequel of this our Concern we shall further demonstrate, as the Lord shall be pleased to give us Leave.

Now to go on, and that which is before us further to do, is to manifest What other Courte *William Rogers* hath betaken himself unto, in the matter of his proving this People, whose Testimony and Practice stands to maintain that under a Gospel Dispensation through Gods invisible Power, Church Order and Government,

Government, visibly and instrumentally is justifiable and commendable amongst Gods People, during their Abode in this World as a visible Family to shew forth Gods Praise.

The Course he takes to effect this matter if he could, is to asperse and calumniate with malicious Accusations with all the Eagerness he can devise and work himself into, such as the Lord hath been pleased to make most instrumental in the matter, of setting the Churches in the aforesaid Order of the Gospel and Government of *Christ Jesus*, many whom he names not (yet palpably known to many of Gods People who they are he smites at) and several whom he by Name makes mention of; and for the cause of his looking upon them, to be such as there are no Hopes of any Recovery for, meaning, out of the apostate State he declares and publishes in Print they are gone into, and particularly, *George Fox* he hath very abusively, and not like a Christian (or a sober Man) inveighed against and cast very odious Aspersions upon him, to his Disgrace, as he intends thereby, and indeed if true, did very much leave him under the aforesaid Character, that he hath given him and many Thousands more.

It is our Purpose, God willing, to insert herein the principal Accusations which in his printed Book he hath published against *George Fox*, and to demonstrate (by Answer thereunto) to all conscientious sober People the Fallacy thereof, together with his ungodly perverting, *George Fox* his honest and Christian Sence and Intents in relation to Matters and Words, upon which *William Rogers* grounds his Accusation, which his aforesaid Sence and sincere Intents in any charitable and Christian Construction is naturally deducible from *George Fox*'s Words and Exercises relating thereunto; from which *William Rogers* (having perverted them) draws his ungodly Inference, whereupon he often makes an Occasion against him. It may be observed, also how unbrotherly and unchristianly he hath appeared in the matter of the aforesaid Charging of him, contrary to all Gospel-Order (for the most part) and the rule of all profess Christian Societies; yea, beyond all Bounds of humane Sobriety and Moderation, so that if he could but get any colourable Occasion, from whence to ground his open and implicit Reflections, and malicious smiting Charges against him; that as much as in him lies, he may bring a Defamation upon his Christian Repute, and also a blemish upon him as a Man; thereby also to invalidate the Esteem that remains in the Hearts and Consciences of many Thousands of Gods faithful People, of the Christian Care that lives upon his Heart in an innocent Life, in relation to Church Government, and Order and Discipline thereof settled amongst Gods People in this Gospel Day.

It is also with us to manifest what malicious smiting Accusations he hath cast upon several others of our Friends, that tenderly, (and yet in a godly Zeal for God, the ancient Truth and Unity for Brethren) have stood in the Vindication (and in behalf) of the Government of *Christ Jesus* instrumentally and visibly amongst Gods People, relating to the Tabernacle in which we have a Day therein to shew forth the Glory and Praise of him that created us, against the ungodly Workings of a wrong Spirit in Opposition thereunto: And more particularly have shamefully abused some of our Brethren in the *North* on the account thereof; In relation to which also, through Gods Help, we doubt not but give the unprejudiced Reader that Satisfaction, by a plain and honest Relation of Matters which he grounds his Accusations upon, that an Understanding will be opened in them
rightly

rightly to judge and testify, that there is abundantly more Malice against the Particulars he is set against in his Clamouring Work, than any real Matter upon which to ground the base Reflections and abusive Accusations that he hath treated them with, which declares him plainly to be an Enemy to his first Principle, and the Life of Truth, and an accuser of the Brethren; and given up to make Variance and Dissention in the Family of which he once was: One that devises to do Evil, and so properly may be termed (as the wise Man said) a mischievous Person, and that to be blessed of God he cannot expect, whilst such Works he hath in hand as his corrupt Minde hath led him to; all which we having effected, as we purpose to do, we shall commit it to Christian Sence and righteous Judgment to determine what Cause *William Rogers* hath to publish in Print those, he hath set himself against, Apostates from the Life of God and the *Christian Religion*; or that the Sentence he hath given against others, and committed the same to Record for Ages to come, be not justly applicable to himself, and them of that Party with him.

It may be noted that the foregoing Relation concerning the Exercises that the *Church of Christ* hath met withal through the Spirit that hath entered into, and principally prevailed upon *John Story* and *John Wilkinson*, in which they became the great Occasioners of the Opposition made these late Years against the Care and Exercise of the *Church of Christ* on the account of Church Government, and the Order of the Gospel, settled through the Spirit of Truth therein; as also the tender Endeavours used towards them, and the Dealings with them according to Church Power, which we have given a short account of, in all Sincerity, according to the naked Truth, was totally finished before *John Story's* Death, ready for the Press, and had been abroad ere that time, but for the additional Matter occasioned through *William Rogers's* malicious Smitings and false Accusations cast out against the Servants of *Christ Jesus*, inserted in his Book printed and published to Posterity, which it was upon some of us to put an Answer to, and hereunto annex it, contained in the third part of this our Treatise.

Several Occasions of Disturbance he gave in the Assemblies and Meetings of Gods People, through his preaching amongst them, after that he had given up himself to work Mischief in the *Church of God*; and after the Testimony of the Truth was given forth against him; and besides several Exercises occasioned by him on that wise, in the *Southern* and *Western* parts of the Nation, which we have omitted to insert here, yet the Reader may take notice of one material Exercise Friends had with him and others of party with him, in a publick Meeting at *Kendall*, a little before his Death, which we think good to give a short Account of, together with the manner of his Death, to demonstrate, That as he had spent the latter end of his Days and Years, out of the Unity of Truth and the Fellowship of Brethren in the Spirit of *Christ Jesus*, in the Strife he had given himself up unto and had fomented, amongst them he had drawn aside after him; even so he ended his Days, as hereafter may be seen.

Antichristian Treachery
DISCOVERED,

AND

Its Way Block'd up, &c.

In a clear Distinction betwixt the Christian
Apostolical Spirit, and the Spirit of the Antichristian
Apostate :

Being something in Answer to a Book put forth by *William Rogers*, falsely called, *The Christian Quaker Distinguished from the Apostate and Innovator.*

The Third Part.

Shewing that *William Rogers*, in a prejudiced malicious Spirit, that lusteth to Envy, and watcheth for Evil, not contented in the work he hath made to asperse and abusively to calumniate the *Church of Christ* in general, with respect to the Government and Order settled therein, hath most wickedly slandered *George Fox* particularly by Name, and several others, whom by Name he hath also with false Accusations treated, on that wise; several of which Accusations and high Charges are here inserted, and spoken to, for the satisfaction of the honest hearted to God where this may come.

Wherein, also we have inserted part of an Answer (given forth in Manuscript) to *William Rogers's Rejoynder* (often in his Book made mention of) to *George Fox's Answer to William Rogers's Paper of smitting Queries*, and high malicious Charges against *George Fox*, which said *Rejoynder* he hath put in Print in the 5th part of his *Christian Quaker, &c.* On which occasion the Answer to it, given forth two Years ago, we have herein also exposed to publick view, that the Innocent may take notice, and judg as they see meet.

By *John Dearson, John Blayking, Joseph Bains, Robert Barrow.*

Behold he travelleth with Iniquity, and hath conceived Mischief, and brought forth Falshood,
Psal. 7. 14.

*His Mischief shall return upon his own Head, and his Violent Dealing shall come down upon his own
Pate,* Psal. 7. 16.

Antichristian Treachery DISCOVERED,

AND

Its Way Block'd up, &c.

VV *William Rogers*, in the Title Page of the Fourth part of his *Christian Quaker &c.* [faith] (wherein a Relation is given of several Proceedings :) Since *George Fox's Wife* caused a Paper to be read against *John Story* in a quarterly Meeting in Westmerland. And is chiefly to discover, that *George Fox* hath erroneously concerned himself in the Division amongst the People called *Quakers*. Now we desire that the Reader may take notice that *William Rogers* designs to give an historical Relation of several Proceedings amongst the People called *Quakers*, relating to the Division [occasioned, we say, through *John Story*, and them of Party with him, as in the Second Part of this Treatise is demonstrated.] and is chiefly [saith he] to discover that *George Fox* has been erroneously concerned therein, &c.

Against whom he inveterately sets himself, with all the Aspersions he can devise, and in the eagerness of his Spirit therein. And that *George Fox* may appear more culpable in the Matter thereof, brings a linking Accusation also against *George Fox's Wife* for causing a Paper to be read against *John Story*, &c. In Answer to which, we say, If *William Rogers* had intended to have begun his historical Relation of Proceedings, relating to Division, &c. as became a sincere upright and impartial Man, void of Prejudice and watching for Evil, he should not have begun the same with this Accusation against *Margaret Fox* [as in his Conscience, he knows he intends it, and as many Passages in his Book doth declare.] But he should like a just Man have fully examined the Occasion given by *John Story*, for her so doing; and when he had so done, if that *John Story* had been found so offensive to Truth, and Gods People, that the Proceeding with him [after the manner that she with other Friends were concerned] were justifiable in the Truth; then should he have begun with *John Story* first, and have given a fair and impartial Account of Matters relating to him, occasioning the aforesaid Paper to be read against him.

We take Notice, *William Rogers* only makes mention, that the said Paper signifies, that *John Story* had judged the Power of God as it broke forth in Hymns and Spiritual Songs, as if that only had been the Cause of its being read against him. But we further say, in relation to the Matter, and that which we do undertake

to make good that *John Story* had concerned himself through a Spirit of Prejudice for some Years before, with whispering Reflections, and smiting Accusations against her, behinde her Back; and could not be got to speak thereof to her Face, although she had a desire greatly to see him, as she often signified; and *John Blaykling* some time desired him to go over to her House, and would have gone with him thither, desiring him also that he would incline his Minde to a Reconciliation with her; and one other time also, when he came from *Bristol*, and an eminent Friend of that City with him; he was desired tenderly by *John Blaykling*, that they would both go over to see her, for Unities sake (that is pretious amongst Brethren) but his Reply was, *That he would not go over the Street to meet her*: And the other Friend that was with him may remember what an Exercise he had upon him from what *John Blaykling* said to him then; in order to their going; but the obstinate prejudiced Minde in *John Story*, would not give way thereunto, which to our Knowledge *Margaret Fox* was sorry for, having a tender desire of the Mans good, and of his being preserved in the antient Love and Power, in which he once was an Instrument of Good in the Church of God; the Prejudice and groundless jealous Discontent that he gave up himself into, wrought in him as a Canker, to the eating out of his antient first Love and Respect to the Fellowship of his Brethren, and he adhered to the dark and earthly sort, and became obnoxious to the pure Life amongst Friends, in the Exercises of the Gospel amongst the Children of the Lord, as he gave demonstrable Toakens of, to the Grief of the tender-Hearted to God: And afterward at a Meeting in *Westmerland*, where *Margaret Fox* was, in the exercise of Prayer amongst Gods People; and many Hearts being under the Power of God, according to the divers Operations thereof, as God pleaseth to minister suitable to every ones Age and Growth; some being concerned in breathing out melodious Soundings in Spirit to Gods Praise; *John Story*, during the said Exercises, spake some Words in a dislike thereof, and in a Judgment thereupon; and being spoken to after the Meeting concerning the same, amongst many Friends [as is made mention of in this else-where,] said, *That whosoever did sing, sound, or make a noise, whilst another was praying, &c. It was Confusion and Disorder, and the Spirit of Delusion that led them to it; and that he had born his Testimony against it, and would do it, and bring it down, or else leave Preaching*: It may be further proved, and hath been, that several Accusations he cast out against her afterwards, to blemish her withal, both publick and private, to the Disparagement of Truth, and our Fellowship therein, and to the hurting of several Friends, and to their Grief concerning her; and a Paper was writ against her, and at two preceeding monthly Meetings it was urged by him, and them of Party with him, to be sent from that Meeting to her (but that it was stopt by some that shewed a Dislike thereof) who had been and was honourable in the Church of Christ for her Love and Lifes sake in the Truth, and whose Integrity to God was approved in the Consciences of the Upright to God, and of whose Care, Labour, and Service therein, from the Beginning, many were Witnesses of, and were comforted in, having turned her Back of the Pleasures and Glory of the World, in self-denial for Christs sake, and taken her part amongst the despised and hated of the World, for the same Cause; and we testify it was below the Image of God, and the Spirit of a Man for him to treat her, as he was resolved to do, as the Calumnies, the Slanders, the Aspersions cast up and down in *Westmerland* by him against her did demonstrate the same; wherefore in her
own

own Defence, and for the Vindication of her Innocency, as publickly as *John Story*'s Aspersions had been against her; he never also being inclined to give her a Meeting on the Score thereof, that ever we heard of, but as said before, evading several Opportunities in order thereunto;) She the aforesaid *Margaret Fox*, not knowing otherwise how to have her Cause heard, drew up a Paper of the true State thereof, as we believe, between him and her, for the Friends amongst whom, by him, she had been wronged, to take notice of, in order to their Satisfaction touching the same, and on the occasion of several publick Accusations in a quarterly Meeting cast out against her by *John Story* behinde her Back; a Friend signified that he had *Margaret Fox* her aforesaid Paper, and if the quarterly Meeting pleased, it should be read; to which *John Story* gave his Consent, yea urged the reading of it, and the quarterly Meeting also condescended thereunto; and if that in the said Paper *John Story*'s Doings concerning her and the Truth of God were made manifest, he thereupon had the Opportunity to have made his Defence, and have proved the Matters against her, which he had accused her of; and this was manifold more excuseable in her, yea justifiable too, than *John Story*'s Whispering, backbiting Work, that he would not bring to her Face, from which Occasion the Friends of the Meeting had the Opportunity to have concerned themselves touching the same, with them both, as they saw meet.

We come now to take notice, that *William Rogers* in his Postscript makes a great deal ado to detect *George Fox* of being unwilling to give him a Meeting in relation to Matters and Things he had to lay to his Charge, and without the obtaining of that, threatened to publish in Print, &c. And pretends how desirous he was thereof, and as if *George Fox* should evade the same, and from thence would infer, that he was not able to clear himself, &c.

As also thereby reckons himself justifiable, in his exposing to publick view the Work he hath made against him.

This we have cast upon us by Unbelievers, and the worst of our Foes, into whose Hands through them of Party with *William Rogers*, the aforesaid Book hath been given; in answer whereunto, we do desire it may be observed [although this is a base Reflection and very abusive] how justifiable *George Fox* stands in the sight of God, and his dear People in the matter of his, some time, denial to answer *William Rogers*'s wicked and ungodly Spirit, detected and judged by the Testimony of many Brethren, for the shameful Work he hath made with his abusing Friends Exercise, and inward Travel at *Drawell*, standing by, and vindicating Persons upon Examination and Tryal found out of Unity with Gods People, for the Strife and Contention made by them in the Church of God against its Peace, *William Rogers* giving out an abusive Narrative of the Transactions of Affairs there (reflecting upon Friends, notwithstanding the Godly Care they had upon them at that Meeting, for Unity and Peace.)

As if *John Story*, *John Wilkinson*, and himself, had cheated Friends, in pretending to condemn, when it seems in reality they did not: But *William Rogers* said, they had given them a Rattle to please Children with, and *John Wilkinson* [if not he also] calling the Brethrens Relation given at *Drawell*, a lying Narrative, trampling upon all the Godly Endeavours that had been used towards them, of that rebellious, backsliding Spirit, God and many dear Friends are Witness, and that in their Consciences also, what true and tender Care *George Fox* and others have had [and also extended] towards them, which *William Rogers* hath some times con-

fessed to, before he became thus hardened to do Mischief; so that in very deed his Treachery had been such, that many may say, he was not worth such Treating with. *William Rogers* had Opportunity enough to have met with *George Fox* face to face (on the account of the Accusations that he cast upon him, and published them up and down the Nation in Manuscript) before ever he dealt with him according to the Command of Christ, and the Apostolical Order, in relation to most of them; some of his abusive Papers, or Book out against *George Fox*, amongst his Abettors, before ever *George Fox* heard of them, to the Shame of Christianity, and the Rule of all Christian Societies, as will be hereafter made manifest, which he hath published in Print to Posterity; and a Meeting was given him, and others of Party with him, at *Bristol*, *John Story* being there, in relation to Matters in Difference betwixt them and the Church of God; *George Fox* being there also, with *William Penn*, *George Whithead*, *William Gibson*, and others of *George Fox's* Friends and Brethren, as in Manuscript hath been made mention of; and in the discoursing of Matters at that time amongst them, *William Rogers* was so abusively clamorous, and extravagant, and loud in Words, and in his Concern and Exercise so burthensom amongst them, in the heat of his Spirit, as that Friends were astonished thereat, and some of his own Party so dissatisfied at his running out of Doors, to and again, that some of them were glad, for Moderations sake, to go out to qualify him, and get him in again; of this we shall speak more afterwards, as to Proof thereof, if any should question the same; such Confusion there was principally occasioned through him, as that little effectually could be done, *William Rogers* bringing in Accusations against *George Fox* in that publick Meeting, which *George Fox* was a Stranger to, neither knew he of any such Designe that *William Rogers* had upon him, as to impeach him on that wise, and not have dealt with him before, according to the Order of Truth, which was shameful in the sight of good Men that was privy to it; *William Rogers* had the Opportunity often to have done with *George Fox*, as became a Brother, and a Man, if he had been of a right Spirit, as Hundreds will testify, which he took no notice of, he hath published in Print, and exposed the same to Posterity, most of the Accusations against *George Fox* upon Reports, saying, *If Reports be true*, after a disingenious sort, which manifesteth what a Spirit he hath, and whether or no he be worth much taking notice of, with respect to much he hath had in hand; he pretends want of the Opportunity of a meeting with him was one great Occasion of his publishing in Print his horrid Work, and yet he had a Meeting proffered him freely with *George Fox*, which *George Fox* signified, to stop his Mouth withal, and sent him word, if he would come in any considerable time, before he left the City of *London*, as may be seen by *William Meads* Relation of the matter, relating to it; and for all *William Rogers* his clamouring now, in a wicked excusive way, he would not give consent to meet with *George Fox*, on Notice given to him, unless *George Fox* would give it under his hand; which *George Fox* was not willing to do, neither did the Truth require him so far to follow such a false Spirit as his, he believing also that he would make an evil use of it in Print; and although *William Mead* proffered to ingage [God Willing] that *George Fox* would meet him, &c. Yet he denied to do it, unless he would give it under his Hand, though *George Fox* never desired that of him: What a shameful wicked thing is it for *William Rogers* to put this detestable wicked Book in print, stuffed with such abusive horrid clamouring Accusations and Aspersions

to the Shame of his Principle and Profession, and the Fellowship of Brethren, pretending *George Fox* would not give him a Meeting, and yet did evade it thus pitifully, and unlike a Man, or the Concern it related to; this surely is treacherous dealing, with much such like he hath in hand, but the great God, the Judge of all, will reckon with him in the end for all, whose Damnation slumbers not; he hath shamefully abused and wronged the Exercise that *William Mead*, and *Nicholas Lucas* (an Agent for *William Rogers*) had about the matter and manner of *George Fox*'s being willing to meet *William Rogers*, &c. as may be seen in the Relation *William Mead* gives of it, inserted in the Treatise called [*The Accuser of the Brethren cast down*,] to which we refer the Reader for more satisfaction about this matter: And *William Rogers* in his Conscience (to which we also refer the matter) knows that he might have had a Meeting with *George Fox*, if he would but take the Opportunity proffered him: Yet his Wickedness hath been such to watch for Advantage, that many antient honourable Brethren were not willingly inclined, that *George Fox* should take much Notice of him, and some private Discourse that *George Fox* and he had at *London*, at *William Rogers*'s earnest Request, he hath made an evil use thereof in print against him, which doth not become a Man of his supposed Parts and Reputation to have done, that he might publish abroad his printing thereof.

William Rogers reflects upon *George Fox* also in his Postscript, because when *Daniel Smith* of *Malborough* told him, that *William Rogers* had propounded to have a meeting with him, &c. *George Fox* should say, *He judged it would but be a jangle as it was at Bristol*: Let the sober minded but consider, whether *George Fox* had not ground to expect no better from him (whose Iniquity was hastening to an height,) who had been so abusive to Friends, with respect to former Meetings at *Dravel*, with his false abusive Narrative; and at *Bristol*, manifesting such bawling clamorous Work, as many were ashamed of: And whether *George Fox* had any ground to take notice of the uncertainty of this mans torticated Spirit, as he manifestly appeared in, and more especially, seeing he might have had the Opportunity of meeting *George Fox* at *London*, who was ready to come into the City when *William Rogers* was there, and was desired of Friends to stay till *George Fox* came in, for that end [as *William Rogers* denys not] but no Notice would be taken of it, but hastened away to *Bristol*, and then at a distance makes a Fluttering on this wise.

We have stood a little more than ordinarily on this matter, because some amongst us here-aways, that sees not beyond his treacherous dealing, in matters of this and the like sort, cries out and says, *George Fox* would not give *William Rogers* a Meeting, and therefore is it that he proceeded to print, &c. we hope the honest Hearted will see beyond this Guile.

We take notice that *William Rogers* further saith, in Relation to an Apology for his printing and publishing this clamorous abusive Work against *George Fox*, and his appearing thus, with his malicious Accusations (for so indeed they are) against him; in his Postscript, pag. 16. he saith thus.

But thou hast further [and that at a large rate] persisted by thy Lies and Slanders, &c. to gainsay the Truth, as I have sufficiently manifested in my Rejoinder [which thou hast not Answered, so far as ever I understood] to thy Reply, and John Blayklings Postscript, which was writ in Answer to what I writ to thee. And in his Postscript, he saith, However, I doubt not but I may yet forbear to Print, if thou give that satisfaction, &c.

&c. and acknowledge thy Errors, Lies, Slanders and Forgery, whereof I have detected thee in my aforesaid Rejoynder, sent unto thee several Months past, with direction, that it might be read amongst Friends, as publickly as thy false Scandals have extended, &c. and if thou shouldst pretend that thou art not guilty of Lies, &c. if thou furnish me, before the genera Meeting, with so many fair Copies in Manuscript to be sufficient to inform all such of the Truth, as have been mis-informed by thy fallacious Reply, &c.

From hence it may be observed, that *William Rogers*, in the aforesaid Apology, for his Printing, makes mention of Letters that past too and again betwixt him and others, dated the 17th of the 4th month 1680. also the 6th of the 5th month 1680. and *Bristol* the 3d. of the 9th. month 1680, *Bristol* the 8th. of the 9th. month 1680. signifying his inclination yet not to Print, &c. He saith also, *He may yet forbear to Print if George Fox will acknowledge his Lies, Errors and Forgeries, of which he saith he hath detected him of in his Rejoynder not yet answered, that he heard of, or otherwise produce him so many fair Copies in Manuscript as to be sufficient to inform such of the Truth as have been mis-informed by his fallacious Reply.*

In Answer, we say, that *George Fox's* Reply was to what *William Rogers* writ in opposition to a general Epistle of his, in a tender advice to Friends, which opposite Answer of *William Rogers's* was stuffed with many wicked, fallacious, smiting Accusations against *George Fox*, which also *William Rogers* caused to be read against him in a publick Meeting at *Bristol*, whilst *George Fox* was in the *North*, and was read the same day in *Bristol* that *William Rogers's* Letter, bare date, sent from *Bristol*; in which Letter the aforesaid smiting Accusations, in Manuscript, were inclosed and sent to him. And the same also was to and again amongst them of *William Rogers's* Party in the *North*, before ever *George Fox* had it given him, or knew of its being come, which is all unchristian and disorderly Work behinde the Back, which *George Fox* gave the Answer to by way of Reply, desiring it might go too where *William Rogers's* Accusations had been spread; to which Reply *William Rogers* puts forth his *Rejoynder*; the wickedness and abusiveness whereof, by his perverting *George Fox's* Answer, and putting his own Constructions thereupon, and drawing ungodly Inferences, may be more spoke to, and manifested hereafter in this our Treatise, unto which *Rejoynder William Rogers* speaks, of his having no Answer; and therefore except *George Fox* will acknowledg the things, whereof he saith he hath detected him therein, or procure him so many fair Copies of his *Rejoynder, &c.* he will proceed to print: Now let all sober Men consider if *William Rogers* have not unchristianly done, and not like a Man, or the just Law, of doing as one would be done unto; that notwithstanding an Answer to the aforesaid *Rejoynder* was given and delivered for him some Months before, and of which Answer *John Blaykling*, and *William Rogers's* Wife discoursed, in the beginning of the 10th. Month 1680. long before the aforesaid Letters of his, about not Printing, &c. were writ, as by the Date thereof in his Book may be seen; and yet *William Rogers* has printed his *Rejoynder*, whereby to manifest, he saith; *George Fox's* Lies aforesaid, &c. as he renders them, which also we sent abroad up and down the Nation by them of Party with him; and yet the Answer thereunto not incerted in his Book, which had been reasonable in him to have done, that all might have seen, whether *George Fox* had confessed to the aforesaid Crimes, whereof *William Rogers* had accused him; or that *George Fox* was sufficiently cleared thereby, of the aforesaid Matters in charge against him, and much more rather, because *William Rogers* had the Knowledge thereof,

thereof, long before his said Book came forth, or a considerable part was printed: Now if this be not abusive and malicious Work, without moral Honesty, and contrary to the Rule of Christian and Human Society, the unprejudiced Reader may speak, and that *William Rogers* hath no sufficient Ground to make all this Work against *George Fox*, for not giving him the opportunity of a Meeting with him, in relation to Matters he had in charge against him; or whether it be not a meer shuffling Pretence only, a little to hide the Iniquity of his Work, which he hath brought forth, seeing also he caused the chiefest part of the Accusation against *George Fox* to be published in a publick Meeting, and sent them abroad, that Copies might be taken thereof, if them of his Party pleased, long before he sent them to *George Fox*, or before he knew any thing of them; and seeing also, that a Meeting was had with him at *Frislot*, and that another Meeting was proffered him; and *William Mead* ingaged accordingly on *George Fox's* behalf, and yet *William Rogers* would not, but after a shuffling manner did evade the same: And whether it became a Man professing the Life of Christianity, to publish in Print so many aspersing Accusations against an Elder in the Truth, as he hath done in this Book, by printing the aforesaid *Rejoynder* to *George Fox's* Reply, and yet hath not published the plain and pertinent Answer thereunto, in vindication of *George Fox's* Innocency in the Matters laid to his Charge, which said Answer he had the Knowledge of (his Wife plainly intimating the receipt thereof long before,) and Opportunity also he had to have perused it, if he did not on purpose evade the same, which God and his own Conscience best knows; and what Dishonesty it manifests in him, to require *George Fox* to procure him so many fair Copies of his *Rejoynder* to go abroad; in which, he saith he hath detected him of Lies and Forgery, &c. when he hath not, for ought we know, sent forth one of the Answers thereunto, nor put it in his Book, which in Conscience he ought to have done, having the Opportunity for it, that the Judgment given by the impartial Reader, might not be upon the hearing of the one Party, which otherwise must of necessity be, if any concern himself therewith, seeing *William Rogers* hath printed his *Rejoynder*, and not the Answer to it; and where also the Apostacy is entering, and upon whom it prevails apace unavoidably. A little time, with what hath been said will declare, a great Clamour hath been made, and abominable Abuse put upon *George Fox*, in relation to this Matter, and many have taken hold thereof, and upbraided him and Truth on that Score, and hardens themselves thereby in their prejudiced and surmizing Minds, which we should be glad were removed, therefore have we been the longer on this Point, which the Reader is desired to excuse.

The next thing we take notice of, relating to *William Rogers's* smiting Accusations against *George Fox*, is out of the 4th part of his Book, called *the Christian Quaker, &c.* which he saith, in the Title Page thereof, is chiefly to discover, That *George Fox* hath been erroneously concerned in the Difference amongst the People called Quakers, &c.

In his 4th. Part of the *Christian Quaker, &c.* pag. 7th, I shall now proceed, saith he, to lay down a few of those things, which are in some measure an Evidence to me, that my aforesaid Sense is true, &c.

First, I take notice of Seven Questions propounded to *John Wilkinson* by *Robert Barrow*, and others, &c. Who, said they, were desired by *George Fox* so to do.

In answer whereunto; we say, That we who were concerned to deliver a tender Paper to *John Wilkinson*, which came from *George Fox*, (an antient in the Truth, and one whom God (according to *John Wilkinson's* Confession) had made an Instrument, to publish the Word of Life unto him, and many thousands more, to the turning of them to God, from Sin and the Snares of Death) do testify, That we had an eternal Sence of the Power of the Holy God with us therein; in a Testimony also to the same Power which had moved in *George Fox* (as an Elder in the Truth, and one whose Care was over the Church) concerning him: And as a Father would have done to his Child overtaken with Weakness (as *John Wilkinson*, of a certain Truth, was in relation to his inner Man) who in the antient Bowels of Life that was reached unto him therein, having heard (as the Apostle said) of the Divisions occasioned by him and *John Story*, as also of several Words and Passages spoken and done by him relating thereunto; desired to be informed whether it was so, yea or nay, as to those things concerning him; that in the tender Care, Advice and Council of a Father he might have been dealt withal. We say, God was with us of a truth, when we were with him on that account, which broke many of our Hearts; in which we desired that he would be coole and quiet in his Spirit, that we might speak of things as became Brethren: But instead thereof, he obstinately resisted our tender Advice to him, and brake forth into a perverse froward Frame of Spirit, to our Grief and Sorrow, and hardened himself against us, and our tender Care concerning him, God knows, and in a pitious Passion went away from us, in a sliting manner, with contemptible Words in his Mouth, saying, *He would stand upon his own Leggs, and not be beholden to us for our Crutches.* We are bold to affirm that the Spirit of our Lord Jesus Christ was not with him in that Concern, but a stubborn Self-Will which he hath given up himself to serve; and which grew upon him after that Day to the marring the Image which in measure he once bore: And we do testify in the unity of the Power, if these were our last Words, for which Account must be given, That *George Fox*, and we, were justified before the Lord, and in our own Consciences, in the matter thereof; and we have our Peace and Reward, when *John Wilkinson's* Obstinaacy and Ambition will be his Burthen and Torment, in the Day of God: And *William Rogers's* Perversion, in a prejudiced Minde of *George Fox's* sincere Intent, and Fatherly Exercise in the matter of those Questions put to him on that wise toucheth him not, his Life is over it; and *William Rogers's* Sence touching him, and his Judgment upon him and us, we tread upon; for God never made that Spirit (that *William Rogers* manifestly bears, as his Book and Work demonstrates) judge over the Heritage of God; the Judgment shall return on himself again, from the just God, which he will one Day finde heavy upon him to bear: And all *John Wilkinson's* shifting evading Answers, and *William Rogers* his paraphrasing thereupon, and drawing his Inferences upon Matters on both sides in that wicked Minde he hath, will not excule them in that Day. To this Testimony we set our Hands, in the Power of that Life, that was with us to our Reward and Peace.

*Thomas Lowes, Robert Widder, John Blaykling, Robert Barrow, with
several more.*

The like clamorous Work *William Rogers* makes against *George Fox*; for that he desired to be satisfied of several things (from *John Story's* own Mouth) that he had heard of him, manifestly rendring him in Opposition to the Life of God, breaking forth in his People, according to the dispensation of his Grace, suitable to the State of such as waits upon the Lord; whose Care for Truth, Gods Glory, and the good of his People, many Thousands have Experience of in Gods Power, and are Witnesses thereunto. And we do affirm in the Faith we have in God, That if *John Story* had in a tender broken Frame, in subjection to Gods Power in himself, given a naked Account of these Matters, and things proposed to him, and had acknowledged his Weakness, wherein he was overcome, in the Concern he had appeared in, relating thereunto, it had been his Gain, and his great Advantage in God, the Days he had to live; for the Visitation of God was upon him that day: But instead thereof, in a stubbornne and perverse Spirit, he despised the same, and hardness of Heart the more prevailed over him, to his great Disgrace, as by the Evasions and mental Reserves, in his Answers thereunto he hath appeared in, he plainly demonstrates, to such as were Eye and Ear Witnesses against him, to the Truth of those Matters chargeable upon him, which he hath made a slighty Denyal of. And the more *William Rogers* appears in his Vindication, in relation to those things, that many are sufficiently able to detect him of, the greater will his Burthen be; and in the Account to be given before the Lord, he will be the more unable to appear, when all his daubing, and flubbering over Decies, and covering such guileful Work, as *John Story*, and *John Wilkinson*, for several Years were concerned, will not be to his Repute amongst the Innocent to God, nor hide the Head of an opposite contentious Spirit, under which *John Story*, and *John Wilkinson* were brought in Subjection, and notwithstanding the evading, deceitful Answers *John Story* had made to those things queried of him; whether they were true concerning him, or no, several of them relating to matters of Faith (which he hath denied) he stands convicted of, as appidreth at large in the Reply, in Manuscript, to their Answer to the Articles in George alledged against them, which they never yet made Answer unto. And the same was also proved at the Meeting at *Dravell*, before many Brethren, against em, which Reply is ready by us, for the Service that it may be allotted for. And further, we say, we are willing to put it to the Evidence of Gods Witness in all Consciences, to declare if these fatherly and brotherly Exercises upon *George Fox* and others, thus concerned on *John Story* and *John Wilkinson* their Behalf, do declare them Apostates for the Life of God, or the Occasioners of the Strife and Division in the North: Or that *George Fox* hath been (as *William Rogers* abusively renders) erroneously concerned in the matter thereof.

And further, *William Rogers* says, It appears that *George Fox* hath been principally concerned in the aforesaid Difference, because in a Postscript writ by *John Blaykling*, Note, That the said Postscript was writ by *John Blaykling*, and annexed to a Reply to a false, malicious, smiting Accusation, exhibited by *William Rogers* against *George Fox*; in which, he would unjustly have brought *John Blaykling* as a Witness for him against *George Fox*, which *John Blaykling* solemnly denying, queried of *William Rogers*, if that was the Shift they were put to, to make good *John Wilkinson's* lying Prophecy, (viz.) That God would break us, because of the Testimony born against their opposite Spirit, as to set us at Variance one against another, if they could; from which Passage in the Postscript *William Rogers* saith,

said, *John Blayking* (who appeared in the 44 Articles against *John Story* and *John Wilkinson*) reckoned *George Fox* one of those unto whom *John Wilkinson's* Prophecy reached, and therefore by Consequence he argues that *George Fox* was principally concerned in the Difference.

To all which we answer thus: There hath been an eternal Sence in *George Fox*, *John Blayking*, and Thousands more, of a wrong, contentious, dividing Spirit entering *John Story* and *John Wilkinson*, tending to divide and scatter the Lambs of God: And that *George Fox*, and many Brethren, have been concerned in Care over, and Regard to them: In which many Exhortations and Cautions hath been given, and laid before them, many tender Papers writ to them by *George Fox* and *John Blayking*, and others; yea Council from God ministred to them by many dear Brethren; whilst the Day of their Visitation continued unto them, and the Lord waited to have healed them: Many Reproofs have been upon them for their disorderly contentious Work, in many Exercises and Concerns relating to them, and orderly Dealings have been with them; and upon their not hearing the Judgment of the eternal Truth, through Gods People placed upon them, satisfactory to the Life and eternal Sence of *George Fox*, and of the Church of God every where, who have been concerned in the Knowledge and Exercise thereof: We are not ashamed, with respect to the tender, brotherly Dealings with them (as before is intimated) nor of the Testimony that has been born against them, and that stands over the head of the Spirit they have been led and acted by, to the Churches Grief, and the Breach of its Peace. On this wise we have been concerned, in relation to this Spirit, and its dividing Work; and have been unanimously knit together, in such our Concern, in the Fellowship of Gods Power, in which we are one, in the Service of Truth, for the Churches Peace against every Appearance to the contrary: And God hath blessed us therein with an Increase of Life and Glory, to the establishing the Feet of the Innocent in God, in the Mountain of thy Lords House, on the top of all the Hills and mountainous Imaginations that *William Rogers* hath aspired unto in his ambitious Mind, and proud Attempts against the eternal God, with the Stone cut out of the Mountain without Hands, is wounding at, and will dash in pieces, and be the Confusion of all them who take part with him: And the Prophecy, vainly and blasphemiously delivered by *John Wilkinson* against the Innocent and upright to God, will be found true (as daily Experience manifests) upon themselves, whose Breach and downfal perpetually cometh on apace, and there is none found able to deliver. And as for the Matters in charge against *John Story* and *John Wilkinson*, alledged in Writing on the Occasions aforesaid, they who were concerned in the Exercise thereof are vindicated by the Witness of the Eternal God in their own Consciences, and justified before many Faithful Brethren: And the matters thereof was sufficiently proved at *Darvel* against them, in the order of Truth, and presence of the Almighty God; whose righteous Judgment accordingly stands upon the Head of them, being convicted thereof, which shall never fall to the Ground; and this clattering Work which *William Rogers* hath made, in this matter, against *George Fox*, toucheth him not: For God, we say again, hath not made *William Rogers* Judge over him: And we do affirm, That if *George Fox* be detectable in the matter of the Strife, which *John Story* and *John Wilkinson* have occasioned in the Church of Christ, then was the Prophets of the Lord detectable in the matter of Israel's Backslidings from God, who were sent early and late (in the Lords willingness

to heal them) to forwarn them of the Evil that would come upon them, if they repented not.

The like Testimony whereof, in relation to *John Story* and *John Wilkinson*, and the backsliding sort, *George Fox*, and many more of Gods People, and Messengers of Truth, in the Dominion of Gods Power, have been concerned in, in a Warning to them from the Lord; by reason whereof God and his People are clear of them. Let those of them, unto whom God as yet giveth time, look to it, as they will answer him in the dreadful Day.

In his Fourth Part, page 36. and so on, *William Rogers* further goes on in the matter of charging *George Fox*, with an erroneous Concern in the Difference amongst the *Quakers* in the North; implying thereby, That *John Story*, and *John Wilkinson* have been falsely reputed the principal Occasioners thereof, &c. For which cause *William Rogers* hath inserted a Paper given forth by them, and read (he saith) at the Meeting at *Dravell*, as their Judgment, in relation to the Five Heads, that the 44 Articles alledged there against them related to, (*viz.*)

- I. *Their Opposition to Monthly and Quarterly Meetings.*
- II. *Opposition to Womens Meetings.*
- III. *Opposition to the Recording of Condemnations.*
- IV. *Their discouraging the antient Testimonies against Tythes.*
- V. *Their judging spiritual Singings and Soundings, &c.*

And First, *Their Opposition to Monthly and Quarterly Meetings, &c.* To which they say, *That they do approve of Monthly and Quarterly Meetings, for the necessary Service of the Truth, &c.*

Answer. Then why did *John Wilkinson* say, *It was more Gospel-like to have these Meetings as there was Occasion, and not so formally?* And why did *John Story*, in contempt, call such our Meetings, *Courts and Sessions*; and our general Meeting, *the High Court of Judicature*; and in disdain spoke of *citing into our Courts such as did amiss, &c.* These things were proved against them at *Dravell*, to the stopping of their Mouths. And why then did they of the Separation in *Westmerland*, according to the revolting Paper of Subscription, withdraw from our said Meetings, and condemn the very Name of our Quarterly Meetings? And why did they meet but now and then when they had a mind, without any Regard to our monthly or quarterly Meetings? These things are so true against them, that, we are persuaded, they have not the Force to deny them. And how durst *John Story*, and *John Wilkinson* say, as in the Presence of Almighty God, *That it becomes them to be in Unity with their Brethren in the Services thereof*: When as such the aforesaid Slight and Disesteem was put upon them, during the time of their being with us; and seeing their Separation from them, out of the Unity, is continued by them unto this Day.

Secondly, They say, as to *Womens Meetings*, *That though they see no Necessity for them in the Country*; but, as much as to say, in the Cities there may (as they have sometimes confessed;) yet they say, *its not agreeable with the Line of Truth, to oppose others in those Meetings.*

Answer. Why then were they called by them *an Idol, and a new Invention, and a Ceremony?* Why did *John Wilkinson* ask *Margaret Fox*, *what Ground they had to observe things imposed upon them in the Will of Man*, (meaning the Women Meetings)

ings) although he himself had once subscribed a Paper for the Incouragement of them, as is before inserted? And why did *John Story* say, *He would have been in the River to the Midale, before he had subscribed such a Paper?* And why did they say, *That such Meetings would cause Women to usurp Authority over their Husbands?* These things, and others such like, were proved against them at *Dranell*: And why did they of Party with them say, *The Women were more fit to wash the Dishes?* And such like contemptible Terms they put upon them: And seeing they say, *Although they see no need of bringing Marriages before the Womens Meetings, yet they ought not to oppose others who are conscientious therein:* Why then did they, and those of Party with them, upon the Occasions of some bringing their Marriages before the Mens Meetings, being desired to lay them before the Women, say, *What need is there for that?* Saying also, *Are all Marriages that have not been before the Womens Meetings imperfect; or must they be married over again?* This Dissembling the just God abhors.

Thirdly, As to *Condemnations*, they say (as inserted in *William Rogers* Book, Part 4. page 29.) *That although it be according to their inward Sence, that there is no need of such Records to Posterity, &c.* Yet, say they, *that this our inward Sence may be no straitness to others, &c.*

Ans. Then why would *John Wilkinson* say, in a Straitness in such Cases (which we use for the clearing of the precious Truth) *That such Recording renders a Man a Knaves to Posterity?* And why did *John Story* move to alter our Meeting-Books, and to put all Papers of Condemnation out of them? And after *John Story* had been so concern'd, one of the Preachers amongst them of that Party, who had been married with a Priest, tore his Condemnation out of the Book. Was not this as great an Obstruction, with respect to those Records, as possibly could have been: These things also were positively proved against them, at the aforesaid Meeting at *Dranell*, before many Brethren.

Fourthly, As to *Disconragement of the Testimony against Tythes*, they say, *It was never on their Hearts to speak any Words relating thereunto.*

Ans. Then why did *John Wilkinson* and *John Story* put a clear stop to the Exercise amongst Friends, relating to an Help and Incouragement in the matter thereof? And *John Story*, in a quarterly Meeting, did bring in an Instance, *That some faithful Men in the Truth had paid them all their Dues, and said, They never saw Evil in so doing; and that they had paid them, and would pay them.* Was not this enough to discourage the Testimony, and weaken Friends in the Sufferings that attends the same.

Fifthly, As to their judging *Groanings, Sighings and Soundings*, which was enlarged against them, *William Rogers* inserts their Paper; in which they say, *That they are only against them, where they proceed from deceitful Spirits; and not the other, &c.*

Ans. why then did *John Story* judge (by some Words he spoke during the same) such Exercises, which in Gods heavenly Power broke forth, in a Meeting where the Presence of the Lord was felt, to the breaking of many Hearts; and the Spirit of Life sprung up in the Meeting amongst many tender People? And being spoken to, and asked why he would discourage such melodious Exercises as the Lord was pleased to concern some in, did say, *That whosoever did sing, sound, or make a Noise, whilst another was preaching or praying, it was Confusion and Disorder, and it was a Spirit of Division that led them to it; and that he had*
born

born his Testimony against it, and he would do it, and bring it down, or leave Preaching: And why did he compare it to the Catter-mauling of Cats, or Belching of Calves; or at least, as he himself confest, spoke (in derision, we say) for some that did so compare it? These things, we do declare, were proved against them at Drawwell aforesaid, to their Shame and Confusion, before many Brethren; according to the Testimony born there, and the Relation given by Friends of the Passages in the said Meeting, and the Sence and Judgment of Gods People placed upon them, on the hearing and trying the matters relating thereunto.

Now this we observe, that some may object and say, *That although John Story and John Wilkinson had been thus concerned formerly, before the said Meeting had with them at Drawwell for their Restoration sake into Unity with their Brethren again in the Spirit of Life, and into a clearer Understanding then formerly they were of, in which State such and such opposite loose Words might come from them, or such Opposition might have been made by them; Yet, may it be said, they may now be of a better mind, and that what they now declare, seems to be consistent with your Practice: and they also gave forth a Paper, some may say, against themselves, acknowledging their Weakness, in some Measure, &c. so that then, Why are they not since received into Unity, and the Strife and Division put an end to?*

In Answer whereunto we say, If their Hearts had been upright to God in what they declared, and if they had continued in a tender fear and submission, and in a disconcert with respect to any discouragement to others in the Exercises accounted needfull in the Churches, and if they had broke off the separate Meeting, and joyned with the Church of God in their Monthly and Quarterly Meetings in the service of Truth, as their Words did there import an inclination to do, in several of the aforesaid matters, as they acknowledged their duty to do, it had been well with them, and many more at this Day, on the account of the Life or Truth; it had been also the Brethrens Joy on their behalf, and their Gladness for the sake of the Churches Peace, which would greatly have been gained thereby, besides the occasion that hath been given by the contrary, to the Enemies of Truth, to speak evil of the way thereof.

But we desire that all may consider, either what abominable Hypocrisie was in the matter of these smooth and glosie Words, or else how little notice they took to answer in Practice, in what they seemed to affirm.

For notwithstanding this John Wilkinson encouraged the Separation, he being principally concerned amongst them, (and a Leader thereof) constantly when in the Country for the most part amongst them; John Wilkinson also denyed to one of us, that they had condemned any thing, or that they knew of any thing acted or spoken by them worthy of Condemnation: He writ into the South, in a contempt of the Travels at Drawell, against the Brethrens Concern there: He called the Relation, a lying Narrative, as said before, and their Paper of seeming acknowledgement, William Rogers called it but a Rattle to please Children withal: They in the North, John Wilkinson being one of them, became more Opposite and Stoutr then before; they writ a Remonstrance to the Monthly, Quarterly, and Yearly Meetings, in which they Condemned them all to be gone from the Ancient Principle, and as if themselves alone were they, that had kept to the Ancient way of Life; And therefore, say they, were they called Separates by them of the Meeting they writ to, &c.

So that we say, that with Guile and Subtilty they have carried on the Design, contrived amongst them and their Posterity, hath been accordingly, for their way is blockt up, and they can proceed no further, the Snare is broken, and Deliverance wrought to many innocent Ones, that might have been betrayed into the Snare: they scatter and fall on every side, and their Calamity hastens on, which they will not see, nor be able to avoid; and what advantage these things afford to *William Rogers's* Design of proving those two men, with them of Party with them, the *Christian Quakers*, and all the whole Family besides those scattered ones, *Apostates from God*, and such as in whom the Life of Christianity is extinct, we desire the Reader to consider; and what ground *William Rogers* hath to render *George Fox* erroneously concerned in the aforesaid Difference, because that in the Word of the Lord God he sent to them, to call in their deceitful wicked Papers of Strife, and tending to work the Mischief they could devise thereby, we see not.

William Rogers in his smiting Work against *George Fox*, in his fourth Part, page 27. saith, *That what ever was pretended to be John Story's and John Wilkinsons sayings, yet nothing would give George Fox satisfaction, but submission to him and his Orders, &c.* Because, saith he, in his Letter last mentioned, he writes of them, and says, *Had they been wight, and in the Light and Power of God, as at the first, they would have come to me when I sent for them.*

To all which we Answer, let the Reader consider, whether *William Rogers* doth not besool himself in raking up (in an evil mind that watcheth for Evil) such a sorry proof as this, whereby to render *George Fox* an Apostate, or one erroneously concerned in the aforesaid Difference, that would make an Accusation against him, on the score of *George Fox's* desiring to see *John Wilkinson* and *John Story*, when by reason of the Weakness of Body that he was under for several Weeks together, scarcely able to walk to the Door, and therefore sent for them, if that by any means he could instrumentally in Gods Hand have perswaded them, to forbeat their striving contentious Work, whereby they had occasioned Trouble in the Church of Christ, which was his sorrow for its Peace sake, and for the sake of the Innocent Lambs of God that were hurt thereby; and whether it did argue a Stout Lordly Spirit in *George Fox*, that would have submission to him, (as *William Rogers* renders him to have) who innocently, and in self-denial came so far under that wrong Spirit, as to desire them to come over to him, who could not go to them, because of his aforesaid Weakness; or whether it was not a Lordly, Stubborn, and Selfwilled Spirit in them, who, when in good heath and ability of Body, would not so much as travel a few Miles to Visit him, (when also they were tenderly desired that they would do it) and without any respect also to that Eternal Power, wherein *George Fox* hath been an Instrument to gather many, yea them, from the ways of Perdition, into the knowledge of the way that Leads to Life and Peace forever; to which also *John Wilkinson* himself, as said before, did confess; and whether *William Rogers* doth not rake up any thing that he can any way, through perverting and deducing false Inferences, to make up some matter against him to smite withal, let the unprejudiced observe.

Further we observe, how *William Rogers* picks something here and there out of the Charges against *John Story* and *John Wilkinson*, and out of our Reply to their Answer thereunto (alleging that there is no matter of evil Fact therein) whereby to slander and asperse *Robert Barrow*, and others concerned in the Exercise relating thereunto, and by the said aspersions cast on them, would maliciously

ously stretch the same to Accusations against *George Fox*, relating to his Charge against him, of being one erroneously concerned in the aforesaid Difference; Because, saith he, *its not like that Robert Barrow, and them, would do any thing on that wise without George Fox's consent, or to that purpose.*

Ans. We say first, If *George Fox* had been privy to *Robert Barrow's*, and others aforesaid, their Concern, and had been an encourager thereof, and that to have done so were matter of Evil and Condemnable, which we deny, and *William Rogers* hath yet to prove; yet were it uncharitable and untruth-like in him to charge *George Fox* therewith, from his own supposition that *Robert Barrow*, and the rest, would not be so concerned without his consent: Now we say, Where is the Life of Christianity? Where is the Love that thinks no Ill? Where is the Charity (without which all that's done is accursed before the Lord) in this Work of his? *William Rogers* hath clearly manifested himself void thereof, and to be one that watcheth for Evil to smite withal, and when he wants matter of Fact against him he strikes at, brings Accusations upon this Evidence, — *If Reports be true, — or its likely so.* But let us see what the matter is on the account of the Charge that *Robert Barrow* and others have alledged against *John Story* and *John Wilkinson*, that hath no matter of evil Fact in it, and therefore *Robert Barrow* and others are Condemnable, and consequently *George Fox* as concerned therein, as *William Rogers* upon his unchristian supposition concludes.

The first Charge *William Rogers* inserts for that end, out of the forty four Articles alledged against them, is thus; *John Story* speaking amongst many Friends of the danger of Forms, because of the consequences thereof said, *That amongst the Christians of Old, the Differences that did arise were about Forms; which William Rogers* saith, *seemeth to have no matter of evil Fact in it.*

Ans. First, We say, the Words there are not stated as they were given in Evidence, nor according to the first Copy; but the Words were, *That great Differences did arise among the Christians about Forms.* And Secondly, We say, that although the Words be true in themselves, and that they differed about Forms, yet they were not seasonably spoken (nor from a right Spirit) by *John Story*, as the scope of the Words in the Charge, and the Reply inserted demonstrates. We prove it thus — Friends were in the Exercise of Church Care, and Gospel Order in the Discipline in the *Church of Christ*; Friends were zealous therein, in opposition to a loose Spirit, that did not like the Inspection, nor Judgment thereof; and it was an evil thing in *John Story*, and matter of Fact chargeable upon him, to lay stumbling blocks in the way thereof, by presenting the danger of Forms; and at this season, and on such an occasion to tell of evil Consequence to arise out of the Order of the Gospel settled amongst us, and on the account of the Government of Christ Jesus instrumentally in the Church; for thereby he gratified a wrong Rebellious Mind, and Evil Heart of Unbelief against that justifiable Practice of the Faithful, and upon which occasion all the loose sort stuck to him, and became of Party with them, and cryed against *George Fox's* Orders, and against our Meetings as Formal, and not Gospel-like, &c. And we do affirm, that the ground of the Apostacy, and Difference about Forms amongst the Christians of Old, was the departing from the Power and Life of Truth, and from their first Love and Care for God, in which Church Government and Discipline was settled in Gods Visible Family, in an outward visible appearance, as in the Apostles days, from which Power and Faith they being departed, the Form (which the Life brought forth, and they

had been Blessed in) only remained, and then they strove about Methods and outward Forms, having nothing else left, where the Apostate Christians at this day are, and are in their lo here's, and lo there's, and this Form, and the other Form, without the Life and Power, where the Forcing and Compulsion stands, that is Accursed before the Lord. But to come to the Matter, we say, because that in the Apostate State there hath been a false Church, and a false Government, and Rule, exercising Lordship over the Conscience, which is come up since the Apostles Days; Must there therefore in the true Church (come up again out of the Wilderness leaning on the Breasts, of her Beloved) be no visible Government, in subjection to the Power, and subservient thereunto? Must there be no visible Form or outward Exercise relating to it, no Order, no Rule or Directions received or practised therein? but the tenderly concerned in it must be run upon as Apostates and Innovators, and bringers in of a new Form of Government, and of Impostitions, and Dictates of Fallible Men, &c. Oh abominable Wickedness! that tends to Liberty in the Flesh, and a leading back again into Death, and the paths thereof: Was it justifiable in *John Story* in this day of the true Churches concern on this wise, to go creeping up and down from place to place, and sometimes more openly buzzing into the minds of the weak and carnal sort an opposition thereunto, and telling People of the danger of Forms, and the consequences of them, to draw from subjection to Gods Power, and into a contempt of the Church Care in the Gospel Day, and Power thereof? We say, this was *John Story's* Work, as the scope of those Articles that belong to this Head tends to prove the same against him; and if *William Rogers* had been sincere in the matter of his inserting the aforesaid Articles, and the Reply to their Answer, he might have manifested the same as clear as the Sun at Noon-Day, to which Articles we refer the Reader, together with the Reply at large to their Answer thereunto, which we have in Manuscript ready to be produced, if any do desire a sight thereof.

Now, what Repute doth *William Rogers* gain to himself in the matter of his charging the Faithful for their Care in the Church of God? or what Credit doth he bring to *John Story*, that gives us cause to Publish, on this wise, his contentious opposite Work against the Life and Practice of the pure Religion, (which hath been the greatest part of his Concern these many Years?) or is *Robert Barrow*, and others detestable on the score of the aforesaid Article against *John Story*? or wherein is *George Fox* detestable of being an Apostate, or one erroneously concerned in the Difference? or wherein yet is he manifested to be one that would have all to submit to him? as *William Rogers* maliciously would render him, & therefore brings up whatever he can get any way to detect him thereof, through perverting or falsely inferring from his sincere and upright Intents, Labour and Work in the Church of God, let the Reader consider.

One other thing (we take notice) *William Rogers* hath taken out of the Reply to *John Story* and *John Wilkinson*, their Answer to the Charges against them; and in his Book hath Inserted the same, to bring an Aspersions upon *Robert Barrow*, and others concerned therein, as also upon *George Fox* in that it relates to him, against whom *William Rogers* principally in this and other things Smites.

William Rogers says, *John Story* is accounted a man of a dark Spirit, and in Confusion, because he did not believe that what was given forth by *George Fox* was by him intended to be urged with Severity upon any of Gods Faithful People, but as Instructions and Directions commended to the Churches.

An/w.

1. This is a wrong Sating of the Matter, and thereby made a malicious
 sinking Accusation against *Robert Barrer* and others: First, we say, *John Story*
 is not judged a dark Spirit for his saying, but he is judged as a malicious perva-
 ter of *George Fox's* sincere Intent in the aforesaid Directions, and his drawing his
 false Inferences there from, tending to make People believe, that *George Fox's*
 Directions were given forth with Severity, to be urged upon People, as he hath
 often said, and as *William Rogers* hath suggested and Printed, that *George Fox's*
 Orders and Prescriptions are urged to be Practiced before Conviction, and before
 they see it their duty to observe, or against blow

2. Secondly, we say, *William Rogers* his Inserting *John Story's* Words on that
 wife, and depends to a malicious Charge against *George Fox*, its false and abusive,
 as we have often expressed; for *George Fox's* Testimony for Truth, and his Di-
 rections in relation to Church Care and Government have ever been commended
 to the Conscience, leaving the Issue to the Lord alone, and to his Faithful Witness
 in all, and the Faithful to God do receive the same with Gladness, as that which
 answers their Consciences with Satisfaction, in the performance whereof, as they
 have felt it their Duty, they have found the Presence and Blessings of God with
 them.

3. We say again, it is the Fruit of a dark Spirit, and imports great Confusion (as
 the reply at large manifests) to make this jumbling Work about a clear and plain
 Truth, which would darken Knowledge. How can *George Fox*, in the Spirit of
 the Lord *Jesus*, or any other Instrument in the Lords hand, be moved to give
 forth any Directions or Advice to the Church, to be observed and put in practice,
 but there is a necessity thereof, and so consequently to be practised amongst Gods
 People in his leading Grace.

4. And what is that Severity they are offended with, and thus clamour against?
 Is it any thing else but the laying things home upon the Consciences of them who
 make mention of Gods Name? What other Severity have we used or ever ap-
 peared in? When *William Rogers* Prints, again, let him tell us, if ever *George*
Fox, or any of us, were otherwise concerned in the matter of the Directions
 (which *John Wilkinson* once confessed to) but in commending them to the Con-
 science, and to be led in the Practice thereof by Gods leading Grace as their Duty,
 and if any in a wrong fleshly mind resist the same, to declare Disunion with such,
 as not worthy of that Fellowship which the Faithful are in, as *William Rogers* in
 his *Christian Quaker* hath confessed may be done. — *Paul* charged, before God
 and the Elect Angels, to observe the things he had directed to in the Spirit, which he
 knew would attend them who were innocent in the Practice of those things which
 he was moved to lay before them.

But let us ask *William Rogers*, or any of Party with him, Do they think that
George Fox was moved of God to give forth things to be practiced in the Churches
 in the Spirit of Truth, that fleshly minds should be justified in Gods sight, in put-
 ting a dis esteem thereupon (as *John Story* did, as the Fruit of his dark Mind) in
 any smooth ungodly pretence whatsoever? And shall any be Blessed in saying,
 That *George Fox* only recommended these things to our Consciences to be practiced as we
 saw need, and that we see no need of Womens Meetings, or of Monthly and Quarterly
 Meetings so constant, as both *John Story* and *John Wilkinson* have said: And we see
 no need of keeping our Meetings in our Houses when twenty Pound Five is imposed on them
 that do so: We see no need of such Inspection, or such Strictness, with respect to the
 bringing

bringing of Marriages twice to the Meetings, unless there be an apparent Cause? Under these pretences hath Disobedience been sheltered, and Looseness nursed up, and Weakness prevailed in the time of Persecution, and on the score of other antient Testimonies for God.

And we testify, that the great ground of Dis-satisfaction about Church Care (which *John Story*, and others of Party with him wofully fell into, and the great cause of all the Contention (which hath been made by them) spoken of, and which *William Rogers* says, *George Fox* hath been erroneously concerned in, and whom he and *John Wilkinson* would charge to be the occasion of) was the Churches practising in the Life of God, those things that were commended to the honest Hearted, according to the Directions given forth by *George Fox* and other Brethren, on which occasion the Unfaithfulness of many came to be searched into, and found out, and judged in the power of the pure Truth, which they liked not; they could easily have born the reading of them, and their being commended to Friends Consciences, so that the Practice might have been suspended, and not come into, but room left for their loose Minds and backsliding Work; for *John Wilkinson* said, *That those things which George Fox had commended to the Churches were necessary and good things*: But when Friends desired that all might be found in the Practice thereof, and accordingly were concerned, and their flying in Suffering times, and their backsliding from other Testimonies once born for the precious Truth coming to be spoken to, that Judgment might be felt thereupon; then *John Wilkinson* struck in with *John Story* and others of the same Spirit, and of the loose sort, and hath continued since in the Opposition and Strife which led into the Separation, in which they are unto this Day.

Divers other smiting Reflections against *George Fox* *William Rogers* appears in, in his tedious Observations on *John Story* and *John Wilkinson* their Answers, with his deducted Inferences from *George Fox*'s Words, and sincere demeanure in the Church of Christ, which he would draw his Accusations from, which are not worth the Trouble that we might put our selves and this Reader unto, if we should take notice of every circumstance thereof, the which we intend not in this place, seeing the most that he hath said, or can say in his own defence, and on the behalf of them of party with him, is insufficient whereby to acquit him and them of the Charge (that we are bold to stand to against them) of Opposition, and labouring to work strife amongst Gods People, which all who have seen his Book, and what hath been said in Answer to it, and have a true sence of his Spirit and Work, may easily see; as insufficient also to detect *George Fox* of being erroneously concerned in the aforesaid Difference, as he very abusively hath accused him of, and Condemns him and others of the Brethren for their appearing in Judgment against the Spirit that *John Story* and *John Wilkinson* have been led by.

William Rogers goes on and Inserts an Epistle of *George Fox*'s, occasioned through an Objection he frames up.— Object. *Thy whole Discourse seems to carry a kind of an Edge against the Spirit that of late Tears has acted through George Fox, of whom its certainly known from his Writings (yet extant) that he hath thus Advised, Take heed of Judging one another, and Judge not one another, I command you in the Presence of the Lord, neither lay open one anothers Weaknesses behind one anothers Backs, for thou that dost art of Hams Family, which is under the Curse, &c.*

Upon

Upon the consideration of this *William Rogers* faith, the Objector may then say.

Object, *How comes it to pass that many of his Actions comes under the just censure of his own Words.*

William Rogers says to this, *I know not how better to Answer, then to testifie that Pride must have a Fall, and God suffered this Evil to come upon him, &c.*

To all which we Answer thus, That which hath grieved *William Rogers* and *John Story* hath been the Judgment of the eternal Truth upon the loose back-sliding Work of the Spirit, that they, and them of Party with them, have been led into: This was *William Rogers's* Torment, in which he hath let loose his angry malicious Tongue, which venteth his smiting Accusations against the Faithful as may be hereafter manifested: For because an Epistle of *George Fox's* reached him that had made away part of his personal Estate to his Servant, to avoid Sufferings thereby, as himself hath confessed (not alledging any occasion of Payment of Debts, or the like, for his so doing) therefore in his Torment would on this wise Revenge himself.

But let him be asked, how it is that he now condemns *George Fox* for giving Judgment, although against a wrong Spirit? and yet he himself, in his *Christian Quaker*, hath Judged the whole Family of God, who have believed in the Light, save them of Party with him, to be the *Apostates* and *Innovators*: And how is it that *George Fox* must be so abusively rendred in Print to Posterity, as he hath rendred him, who says, *His Pride must have a Fall, and that this Evil is come upon him, &c.* For Judging a wrong Spirit that is Accursed, seeing *George Fox* formerly said, *Judge not one another, nor lay open one anothers Weaknesses behind one anothers Backs, &c.* And yet *William Rogers* notoriously guilty in that matter, as said before, who caused a Paper stuffed with malicious, smiting and false Accusations against *George Fox* to be Published in a publick Meeting, when *George Fox* was nigh two hundred Miles distant, and knew nothing of any such thing, neither was the Paper of Accusations sent to him till after it was behind the Back published on that wise; whether this be not *Hams* Spirit let himself judge, and with this same Spirit he judgeth the Heritage of the most high God to be *Apostates*, and what not? Its admirable that *William Rogers* cannot see the Envy and Pride of his Heart, that he may take heed of the miserable Fall that he is nigh unto, if with speed he Repent not; and that he is not ashamed to make mention of these things, that he would lay to others charge, when he is thus horredly guilty thereof himself, and if the least Mote were in any others Eye he would take notice of that, and will not see the Beame in his own. Its too plainly manifest, that God, for the Wickedness he hath appeared in, on this wise, hath given him up to a reprobate mind, that he may fill up the measure thereof, for the Damnation that slumbers not. We further say.

Let *William Rogers* be also asked, would not the Apostle *Paul* have come under his Judgment of Pride that must have a Fall, because he gave the same Charge, *viz. Judge not one another, and who art thou that Judgeth another Mans Servant, he stands or falls to his own Master, &c.* and yet said, *An Heretick after the first and second Admonition reject*: He bid them also, *cast out the Incestious Person*: He said, *Know ye not that the Saints shall Judge Angels, how much more things that pertain to this Life?*

William Rogers may say, *How comes it to pass that Pauls Actions comes under the censure of his own Words?* and so consequently he knows not how better to answer, then that Pride must have a Fall; O abominable Wickedness indeed! Must not *George Fox*, or any spiritual man, unto whom the Lord committeth Judgment, instrumentally in his Hand (as he also maketh Pastors and Teachers, &c.) and who e concern from God is on that wise, place a Judgment upon such as backslide from the Life of Truth, and the Practice of the pure Religion, after tender and orderly dealing with such, (according to the Command of Christ, and the Primitive Example in such Cases) because they have admonished and charged the Children of the Lord to take heed of Judging one another, or speaking Evil one of another, &c. What dark Confusion is this, and great Ignorance of the Spirit and Power of God, wresting things to their own Destruction? We tell *William Rogers* he is not treated of us now as a Brother, and one of us, neither is he, and them of his Spirit, judged as those to whom *Paul* writ, nor as those unto whom *George Fox* directed his Epistle of Advice on that wise, to take heed of judging one another; but they are dealt withal as Enemies to the Life of God, and the Fellowship of Brethren, as their separate Work and Strife demonstrates them to be, and Judgment is set on the Head of the Spirit they are led by, which also they cannot escape, whilst in subjection to it, and are doing its Work; and in the Testimony from the Lord God unto them, we are bold to say, whether they will hear or forbear, that the Indignation of God, and Wrath from Heaven, is to be revealed upon them, and that with speed, if Repentance they find nor.

Another thing we take notice of, relating to charge against *George Fox*, by *William Rogers* Inserted in the 4th Part of his *Christian Quaker distinguished*, &c. which he abusively Clamours against him withal, is concerning *Micha's Mother*, whom *George Fox* makes mention of in his Exhortation to, and encouraging of Women to be Faithful to God, according to the Gift received from the Lord to profit withal, to the Praise of him who is the Giver: And making mention of several honourable Women that were concerned in the Work of God, both under the Law, and in the Gospel Day; shewing also that God is not strait in dispensing of his Grace to the Female as well as the Male, that so every one might be doing for God in their Age and Day; he makes mention also how the Lord was pleased by his Invisible Power and Vertue to reach the Hearts of Women in the very greatest Darknels and Idolatrous Times, to manifest that the Lord is willing to work in all and through all to the Praise of his rich Grace, on which occasion he instanced how the Lord reached the Heart of the said *Micha's Mother* with his living Power, which caused her to confess to the Eternal God, who had made her Son to confess, *That he was the man that had taken the 1100 Shekels of Silver which had been stolen from her, and upon his being constrained by the Lords secret Power to confess and restore the same*, She replied saying, *Blessed be thou of the Lord my Son, &c.* The Virtue of the Lords Power that reached them on this wise, *George Fox* Testified to, (and that there was a Spark of Life kindled in them, the Charitable Christian Reader we are satisfied will confess to) to the Praise of the rich Grace of God, and to mind all of the manifestation of it in themselves, according to the measure thereof to be profiting therewith, whilst they have a day given them to Labour in, and if *Micha* and his Mother had been faithful to what was then made manifest in them, in that dark Idolatrous Day, the sparke of Life kindled in them

them, God would have blown upon to a further clearing of them in the knowledge of him from whom Life Springs: However this Testifies to the reaching forth of the Grace of God to all, and of the sufficiency of it to work Vertue in the Souls of all (in every Age and Day) that have a regard unto it. And this was that which *George Fox* Testified to, that *William Rogers* hath made such clattering Work about; as also concerning the Woman of *Tekoa*, (and other Quotations not worth taking notice of here) which is further spoken to by our Friend *R. R.* in the short Treatise called *Some Ingredients against the Venome in William Rogers's Book*. To which we refer the Reader; and very largely also are they spoken to in a Treatise in Manuscript, given forth by *G. W.* to be seen if further occasion require.

And wherefore *George Fox* should be by *William Rogers*, and others of his Ungodly Party, for this cause so run upon we see not, and slanderously treated by them up and down the Nation, Broyling themselves therewith these two or three Years, and at last *William Rogers* to put that in Print to Posterity, which hath in Manuscript formerly been spoken to, and cleared to the understanding of the Innocent to God: But the Lord suffers this to be, that his Folly and Envy may be the more manifested to all that take notice thereof. *Paul*, an Holy man of God, makes mention of *Rahab's* Faith the Harlot, into whose House the Spies went, and were preserved in *Joshua's* Days: This is recorded in the Praise of God, and that Faith which God gives, and the touchings of his Power upon the greatest Sinners, as he pleaseth to do: Had *William Rogers* had the Spirit of *Jesus* and that Mind that *Paul* was of, he would not have made such a bawling Work against *George Fox*, for the concern he had upon him, in making mention of the Work which God wrought upon this Idolatrous Woman *Micah's* Mother, and the Confession she made to Almighty God for the Work God had effected upon her Son, who confessed and restored the Money Stolen by him; neither would he have recorded the same in Print, to *George Fox's* Disgrace, if it would effect the same; nor to the slighting the Grace and Power of God in *Micah* and his Mother, as he hath abusively done. — Mention is made of *Marcus Aurelius Ant.* one of the Roman Antichristian Emperors, during the time of the Roman Monarchy, and in the time of the Ten Persecutions raised against the Christians, who upon an Advantage that he received through the Prayers of the Christians, (as he himself confessed) in a Victory against his Enemies, by reason of whom he was in Distress, was made to confess to their God; mention is made of him to have said, *That they Prayed to a God that they carried about with them in their Consciences*; and that eternal Power that accompanied them, he acknowledged also, which had that virtuous operation upon him, though an *Heathen Man*, that he caused an Edict to go forth on the behalf of the Christians, whereupon the Persecution they were Afflicted under ceased, and so the People of God enjoyed their outward Peace. Why should *William Rogers* be offended at the Grace and Power of God upon any, God is pleased to touch therewith, and what a Spirit is it that reflects upon and abuses such as makes mention of the Lords doings on this wise, the honest hearted may easily see.

William Rogers further in his Historical Relation, touching the Division in *Westmerland*, to cast Aspersions upon the Church of God there, (stretching the matter also to an Accusation against *George Fox*.) saith thus, in the 1st Part of the *Christian Quaker*, &c. Page 107. *The Fire of Contention encreasing, and it being rumored, that*
there

there was a Separate Meeting in the North, John Story writes to the two Meetings in the North, viz. that called Separate and that called Quarterly, as he saith, proposing Expedients of re-uniting, &c. But he saith, Robert Barrow, and Fifteen others, Condemned John Story's Proposition unheard. This also is thus hinted, because I doubt not, saith he, but that it may come to the view of Robert Barrow, who (if he please) may thereupon take occasion to signify to me, that George Fox was not concerned in that Counsel, &c.

Answer, In the first place we Answer, to the latter part of William Rogers's Reflections touching this matter, and that which he would desireably make an Accusation of against George Fox, as being privy in Counsel to the aforesaid matter; and we desire that the honest hearted may take notice of the mans prejudice, watching for Evil, and seeking occasion against George Fox, whom he is ever smiling at, and when he wants matter to ground an Accusation upon, begs a Question to advantage the Design he hath in hand: And we say, if what the Friends in *Westmerland* had done in the matter of John Story's Paper, had been matter of evil Fact, why should William Rogers in an evil and jealous mind, without the Charity that thinks no Evil, labour to have the Innocent brought under the Guilt thereof; and for satisfaction to the Innocent, and the more to manifest William Rogers's uncharitable jealous Heart, we do testifie, that George Fox had no hand at all in the concern we had upon us, with others of our Brethren touching that matter, we desire William Rogers may be the more Charitable and Prudent hereafter.

But to come to the matter touching the Meetings Concern on the account of John Story's Proposals, as expedients for Peace, (as William Rogers terms them) William Rogers has dealt very unfairly and unchristianly with us; First, in not stating the Case aright, in that he gives no account of the Reasons (we made mention of) given to him and others, wherefore we could not take any notice of any Proposals sent by him for uniting the two aforesaid Meetings, in the Captivity he then stood, as we fairly signified unto him, and them of Party with him at Bristol, with them also of the Separation here in the North, in a Paper sent to them, which might have stopped all their Mouths, until they had detected the said Reasons as insufficient for our denial, which they never yet have done. And Secondly, we say, he abuses us in saying, That we Judged the Paper unheard; for we Judged not the Matter contained in John Story's aforesaid Paper, but the Spirit in which he had wrought Dissatisfaction and Strife in the Church of Christ, heading and standing by a Contentious Party with him, and leading them into a Separation from the ancient Fellowship in the Truth, and Services relating to it; and an acknowledgment of the wrong which he had done to the Truth and Gods People we expected, and the Spirit that led him to it to be Condemned by him, this the Lord and the Truth first looked for from him, as we told them: And also we say, William Rogers hath dealt very Disingeniously with us, in his Printing thus to our Defamation, in that he hath not also Printed the Reasons we gave him and them, why we could not take any notice of Advice or Counsel from him, or of his Expedients for Uniting, &c. in the Capacity he stood: We asked him that brought the Paper into our Quarterly Meeting, whether it was directed to the Meeting from John Story, or whether it was a Testimony from John Story of Judgment against himself for the abusive Work he had made amongst us? of neither of which any account could be given us, which if it had, we should readily have received and embraced the same, but otherwise we could not do it, for the order

order of Truths sake; he being a man that had run himself out of the Unity of Brethren, and disconcerted himself in the Church Affairs, and the Judgment of Truth through the Brethren being gone out against him, and he continuing in the Separation and Strife still; we say, and we appeal to Gods faithful Witnesses, what notice could we take of any Papers from *John Story*, unless it were to acknowledg his runnings out, and condemning himself therefore, that so he himself might come again into Unity with us, which we truly desired, and then we should be glad of his Advice and Proposals in the Spirit of Truth, for the helping back again of such as he had helpt to lead astray? and thus we proposed to him, as most proper for his Concern, with much more, in the Love of God and Sincerity of Soul, being desirous with all our Hearts to receive him and them in again at the right Door, that so we might have been comforted in our Souls therein, which we have at large to shew in the Copy of a Paper sent from our Meeting to him and them at *Bristol*, in Manuscript, for what further occasion may be seen for it: After all this nothing could we hear of from *John Story*, or any of that Party, of any submission in him to the Order and Judgment of Truth, but in obstinacy of Heart, in Contention and Separation (growing worse and worse) he continued, for all his smooth deceitful Words and Work, that we have had too much of, to our Grief; Notwithstanding a Meeting was appointed amongst us, in relation to the tender hearted amongst them of the Separation in whom the Witness and Life of God was not yet Slain. to be at the House of *Thomas Camm*, desiring (and word sent them accordingly) that all those who had any sence of their Weakness on the account of the aforesaid Division and Separation, and were willing to acknowledg the same might come unto it, and giving the Brethren that satisfaction as the Truth did expect, we should be glad thereof and receive them in amongst us with Joy; and if they pleased to bring *John Story's* Paper thither, for their satisfaction, probably we should be willing to have it read; but none of the Stout or Stuborn of them came, nor any such Paper heard we of; however God was with us, and our Labour was not in Vain in the Lord, for several of the Upright amongst them, who loved Righteousness in Heart and Soul, came to see from whence they were fallen, and returned to their first Love, and have done their first Works, and the Lord hath Healed them, to their Hearts Comfort and the Churches Joy, giving God the Praise who is worthy.

Here follows a Paper given forth by them that came off from them of the Separation.

To the faithful Flock of God, the Children of Light every where, the dear and tender Salutation of your Friends, whose Names are here unto Subscribed, your little Brethren through the Redeeming Hand of the Lord most dearly recheer you.

Signifying that we are given to understand, that there are Copies of a Paper formerly subscribed by many professing the Truth, in this our County of *Westmerland*, scattered and spread up and down the *South and West of England*, and what farther we know not, directly opposite to the Exercise of the Church of God, in its tender Care in these Parts; upon which said Paper was grounded the unchristian and disorderly Separation, from the ancient faithful Brethren (in the

Exercise and Service of Truth faithfully continued amongst them) to Truth's great Blemish, principally occasioned by *John Story* and *John Wilkinson*, and some other chief Abettors thereof, and Pertakers with them.

And whercas we also understand, that all the Names which at the first were inserted in the said Paper of Subscription do continue thereat, as if no Testimonies had been given against the same, by any of the said Subscribers, that thereby the Leaders in that said Work of Separation and Strife might hold their Interest in the Minds of such as are led away by the same Spirit, to persecute the design and Work thereof.

And in as much as our Names were once put to the said Paper, and thereby were Encouragers of them that were the Fomenters and Upholders of that Spirits Work, (which we now see would have laid waste the Heritage of God, if it could have prevailed) (we are heartily sorry that ever we should be any encouragement thereof, or that ever our Names should be put thereunto: And (as formerly several of us have given forth Papers to the same effect, to follow the said subscribed Paper) we do now from the bottom of our Hearts, and with one Heart and Soul condemn that Spirit that led us thereunto, (which was the very same Spirit that led some of us to leave our Houses, in the Worship of God, in the time of Persecution; and to meet together in private hidden Places, to our shame, which thing also we do really judge, together with a Paper given forth in vindication thereof) and the aforesaid Paper of Subscription against the Brethren of the Monthly and Quarterly Meeting, and Exercise thereof we do bear our Testimony against, as Inconsistent with the Honour of the Naked Truth, and Order of the Gospel in the Power of God, and the Unity of dear Brethren, having a true sense of what evil report it hath been, and what hurt we our selves incurred thereby, together with many simple Ones, who were offended and hurt by it, and what Exercise Gods faithful People have met withal by reason thereof, and we desire that our Names may be rased out of the said Paper where ever it may be met withal, and that where this our Paper and Testimony may come. Copies of it may be sent abroad (where any occasion may be seen for it) amongst such as may feed themselves in the wrong Spirit by the said Subscription; and we desire our good Friends to take occasion to read the same to such, as opportunity serves, as also amongst the more simple minded, that have been any way hurt thereby; that the ancient Truth, and sweet Society in the Gospel of Peace, all who have ever known the same may be restored into again, and blessedly kept therein, to the Honour of Gods Name, and the Delight of Him who hath Loved us; which (to the breaking of our Hearts, in the sense of Gods free Love) we can say, in the humility of our Souls, the Lord hath given us the enjoyment of, beyond what we can declare; and in the Testimony of the Spirit we do really say, that next unto our sweet and comfortable Peace with God, which is blessedly renewed in our happy return unto him, (and hath rested with us since that day) that the holy Fellowship and Unity of Spirit, with our dear Brethren, in the Life and Service of Truth (which God hath given us again to partake of) is that which we highly Prize, and do desire to Live in whilst we have a Being. Subscribed by sincerity of souls, and in true fear, by

*William Ellery,
Richard Tompson,
Thomas Moore,*

*Richard Cadefon,
Simon Tompson,
Charles Story,*

*Myles Bateman,
Thomas Pearson,
Richard Atkinson,*

*Thomas Scaife,
Arthur Barrow,
Edward Sutton,*

*John Prestson,
Henry Skyring,
Edward Cragge,*

‘ We

‘ We desire also that it may be further taken notice of, that many more, (who were not concerned, in putting their Hands to the said Paper) that did adhere to them of the same Spirit in the hour of Temptation, are clearly come off from them, in their Hearts and Souls, to their own great Satisfaction, and Friends Refreshment, as several of our Families, and others; for which thing we our selves have cause to Magnifie the Lord, while we have a Beeing.

And also some there are who have declared, that though their Hands were put to the said Paper, yet they knew nothing of it, neither had they ever seen or heard of the said Paper till long afterwards.

Here follows divers particular Heads taken out of the aforesaid Paper of Subscription and Ground of Separation.

And whereas it is said in the aforesaid Paper of Subscription, thus, *we whose Names are hereunto Subscribed do declare our utter dislike of the Late Proceedings in the Monthly and Quarterly Meetings, &c.— And for that reason we met together to consider what was to be done in that Case, &c.— And for the time to come, do resolve, that neither they (so appointed by us) nor we do trouble our selves any further, &c.— And if things must continue thus, we hope to do our Business our selves in our Respective Meetings, &c.*

‘ We desire that all may take notice, that (as upon this Resolve inserted in the said Paper, the Separation begun) it may be seen what Dissimulation and Guile was in the Foundation of this ungodly Design, thus to belie their own Consciences in saying; *That they whose names were underwritten, met together on that Occasion, or resolved together on that Wise, as is therein expressed: For we who have hereafter put to our Names, do declare, that although our Names were in the said subscription; yet we never were at any such Meeting (nor knew any thing of it) as is made mention of in the said Paper; neither were any of us ever acquainted with any such Meeting; nor had we the opportunity to consider or discourse of matters of that Nature with them; but were unadvisedly Surprized with it, as the principal Actors therein met with us, here and there, on the high way, or when we were upon some outward Business, or coming from a Meeting, &c.* and by their Subtil Allegations and pretences perswaded us to put our Hands to it.

William Ellery,

Thomas Scaife,

Simon Thompson,

Henry Skyring,

Richard Candeson,

Arthur Barrow,

Edward Cragge,

Richard Sleddale,

Myles Bateman,

John Preston,

Thomas Preston,

The particular account of the manner of the aforesaid Friends Subscribing, was annexed to this Paper, when first given forth in Manuscript, which for Brevity sake we have forborn to insert here.

William Rogers in his Book also makes mention of a Letter from *John Wilkinson* to *George Fox*, with *George Fox*’s Answer to it, upon which Answer he hath abusively Paraphrased; which we take no notice of, as not worth regarding, not questioning but that *George Fox*’s aforesaid sincere and tender Letter unto *John Wilkinson*, will have an Influence upon the Consciences of all the upright and tender

der Hearted to God where it may come, with a Judgment also upon *William Rogers* his wicked and surmizing Spirit; as his perversions, false Inferences and hellish Jealousies therein plainly observable fully demonstrate, unto which we can freely refer the honest Reader, for his Satisfaction: *William Rogers* also Inserts in his Book two Letters of his own to *George Fox*, and sayes, *George Fox would not Answer them*, and a great clamour he, and those of party with him, makes about that Matter.

We hope the honest Hearted Reader will excuse this, if he doth but consider what care had been used concerning *W. Rogers*, *John Wilkinson* and *John Story*, and them of party with them, from time to time, as in this Treatise is declared; what abuse *William Rogers* put upon the Brethrens Care and bowed Exercise in the North concerning them, What a Scorn he put upon the Labours and Travels of Friends at *Dranwell*, rendring them (though the Antient and grown in the Blessed Truth) like Children pleased with a Rattle, that *John Story* and *John Wilkinson* with his assistance had given them; and an abusive Narrative of the Transacting of the Affairs there himself gave out, *John Wilkinson*, if not he, also calling the Relation given by all the Faithful Friends there, a *Lying Narrative*, his abusing the Brethren at *London*, and others, for their Exercise there, in Relation to them, and their separate Work, with Bowels of Love and Life extended towards them, manifested in a tender Epistle of Caution and Advice to them: Yea, if the honest Hearted do but take notice (as is inserted in this Treatise) how the Life of God in all the Churches throughout the whole Nation, had a Testimony in Life and Practice against their opposite contentious work of Strife and Separation, and never a Church to stand by them, as they have been often required to bring forth one of all the Monthly or Quarterly Meetings throughout the World, that would own them; considering also how the Testimony and Judgment of the eternal Truth was gone out against them, through many Brethren, Subscribed at *Ellis Hooks* his Chamber in *London* (which *William Rogers* clamours against, and would tread upon) And minding also that they were cast out of the Fellowship of Brethren for their Works sake. We can appeal to that in the Consciences of all sober People, what Cause had *George Fox*, or what necessity was there for the Brethren to take notice any more of the contentious Papers of them that were given up to Jangle and Contend, in a Spirit of Strife, that hath a Life in Words and Writings, thereby to Vent the corrupted matter that is contracted in the old filthy Bottle; although sometimes for the Simples sake, and to manifest their Confusion, and Distracted Work, and to wipe away the Refuge of Lyes, some have sometimes felt it upon them to concern themselves a little therewith: Yet we do affirm, that after the many tender Entreaties, Exhortations and Cautions they were treated with, whilst their day lasted, and upon their Rebellion, the Judgment of the pure Truth placed upon them, in the motion and Unity of the Life of God, it might have been consistent with the Counsel of God, for his People to have been little more concerned with them on that wise; but they being given up to a reprobate Mind, through resisting the Grace of God, and his good Spirit, let them have gone on to do their Work which they had a design to do, to the filling up of the measure of their Iniquities, whose Damnation would not Slumber; and it is our Belief, and let *William Rogers* disprove it if he can, that *George Fox's* Silence, with respect to some of *William Rogers* his perverse and contemptible Letters, was approved of and justified by the Faithful Brethren, who had the Knowledge there-

of, according to the saying of the Wise Man, *Answer not a Fool according to his Folly*— *Bray him in a Morter, and he will be a Fool still.*

Now we come to take notice of the sad Work *William Rogers* makes with himself, in manifesting palpably to all where his Book may come, what a venomous bitter Spirit hath lodged in him, to the bringing forth such Mischief and Iniquity, as the like hath scarcely been heard of, in any Age, under the profession of *Christianity*, to have sprung from any that would be reckoned to be in the Life thereof, as hereafter, God willing, we shall Demonstrate; and the object that is in his Eye, to run upon with his out-ragious clamorous Work, and against whom his Malicious Design is laid, is *George Fox*; and the Prosecution thereof continuing with him, he hath sought an occasion to keep himself at Work on the score thereof, from a general Epistle that *George Fox* gave forth to be spread abroad amongst Friends, and *William Rogers* having inserted the same in his Book, that thereby he may make *George Fox* as Infamous as he can, through the Work he hath made with it, we find it our Freedom to give the Reader the opportunity of considering thereof, by inserting the same herein; which is as followeth.

Friends,

ALL you that do make away, or over, your Estates to the World, or your Servants, for fear of the Spoylers, in time of Persecution for the sake of Christ and his Gospel, and the Worship of God: *First*, do not you Distrust and Despair of God Almighty's Protecting and Delivering you with his Almighty Power? *Secondly*, Are you Sensible that the Earth is the Lords, and the fulness thereof is the Lords, and that he giveth the encrease, and that how that he may try you, whether your Minds are in the Creatures, or with him the Creator? And whether is it not a greater thing to give up the Life and Soul, and to dye for the Lord *Jesus*, then to give up the Goods and Estates, and suffering the spoyl of the Goods for Christs sake, and Worshipping of God? And whether or no they that cannot suffer the Spoyling of their Goods for God and Christs sake, Worships sake, can give up their Lives, and Suffer for Christ, who hath Died and suffered for you? And whether or no, they that make away their Estates to the World, least they should loose them for the Worship of God; do not they distrust God of keeping them, whose they are indeed; and have more Belief and Trust in the World then they have in God? And whether this Spirit that doth so is not the Spirit of the World, that doth lust to Envy; and not the Spirit of God, and his Wisdom; but that which is Earthly, Sensual and Devilish, that would have its Liberty, and not the Wisdom that is from above, that is Pure, Peaccable and Easie to be Entreated? And whether he that will save his Life, and not loose it for Christs sake, doth not he think to be his own Saviour and not Christs? And whether he that will save his Estate, and not loose it for Christs sake, and the Worship of God, by making it away to the World in time of Sufferings, shall not loose it? And so whether its safer in this case to make away your Estates to the World, that cannot save its own, or to make or commend it into the Hands of God, the Creator of all, and *Jesus Christ*, by whom all things were made, who upholds all things by his Word and Power, and the great Lord of Heaven and Earth, and all things therein, and which out of his Hand a Sparrow shall not fall without the Will of him that made them?

George Fox.

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This

This being Read in the Meeting at *Bristol*, amongst Friends, in *William Rogers's* hearing, who as it appears by his own Confession, was Guilty in relation to the Contents thereof; became so uneasy under it (not liking sound Judgment) and took it to himself, in a fretting discontented Mind (as the Work and Product of his Spirit doth declare) although there was not the least Particularizing of any therein; and instead of his quietly submitting to it, undertakes in a great Revenge with all expedition, to give forth a Paper of *Smiting Queries*, relating to Accusations and high Charges against *George Fox*, at a very unreasonable and unchristian Rate, and cauleth the same to be Read in a Publick Meeting at *Bristol* against him by Name, (tending, as much as in him lay, to his Defamation, after a Dialogueing manner) contrary to all Gospel Order and Rule of common Societies, behind his Back, the said *George Fox* being at that time nigh Two Hundred Miles off, whom *William Rogers* had never dealt withal first in Private about the same, as he doth teach; neither did *George Fox* know of any such thing from him, till several Weeks after, as hath been before in this Treatise sometimes hinted at.

Whereunto after a little while *George Fox* gave an Honett, Plain and Upright Answer, by way of Reply, in the tenderneſs of that Spirit which many dear brethren had Unity with; unto which Answer to *William Rogers's* Smiting and Charging Queries, a Postscript was annexed, given forth by *John Blaykling*, whom *William Rogers* seemed to bring in as a Witness to some of his Accusations against *George Fox*; to which Reply and Postscript *William Rogers* undertakes to make a Rejoynder, of which in his Printed book he often makes mention; wherein he sayes, *He hath detected George Fox of Lyes and Forgery, &c.* Charging him also, that no Answer was put to it that he knew of; And requiring him to Transcribe for him, such a Numberless Number of Coppies of his said Rejoynder, in which he said he had detected him of Lyes and Forgery, &c. As he is pleased to require, or else threatened that he would Print against him, &c. Of this we have formerly hinted, and have manifested also the naughtiness, yea, the deceit of his Spirit touching this matter; for long before his said Book was in Print, did *William Rogers's* Wife intimate to *John Blaykling* the receipt of an Answer thereunto, and some discourse we understand they had concerning it; and yet the Man's dishonesty hath been such that he hath Printed his Rejoynder, in which he saith, *He hath detected George Fox of Lyes, &c.* But not any thing of the Answer to it, to the clearing of *George Fox* hath he taken notice of.

Wherefore for the Clearing of *George Fox* of the Accusations by *William Rogers* laid against him in his Paper of smiting Queries, as also in his Rejoynder to *George Fox's* Reply, and *John Blayklings* Postscript, we shall as the Lord enables insert herem some part of *George Fox's* Reply, and the aforesaid Postscript annexed to it, as also something of *William Rogers's* Rejoynder, with the Answer to it, and leave the whole Matter to the Upright, Unprejudiced, Sincere-Hearted to judge thereof: We shall not trouble the Reader with inserting in this place *William Rogers's* Smiting Queries, Relating to Accusation and high Charge against *George Fox*, because we have occasion in the Answer to his Rejoynder to make mention thereof, and in order insert the same, which the Reader may turn to, and take notice of, to help his understanding concerning this present Discourse, which by the way we have occasion to handle, before we come to the Charges themselves.

William Rogers in his said Paper of *Smiting Queries* (tending to Charge against *George Fox*, and Read in a publick Meeting at *Bristol*, against him by Name, on

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the occasion of the aforesaid *General Epistle* relating to Exhortation and Advice to Friends, to be Faithful to God in their Testimony for Truth in-time of Persecution) he saith thus, *viz.*

As to the Exhortation it is in it self Good, but would much better become the Mouth of George Fox, if when the Persecutors came up one pair of Stairs, in our Meeting-Room in Broad-meade, whilst he was Speaking, he had not been of such a Spirit (which some may call Distrusting and Despairing) as on a sudden to step down, and hasten out at a back pair of Stairs, as he once did, of which mine Eyes (with many more) were Witnesses: Besides (saith he) I Query of George Fox' Whether he doth not remember, that when the Souldiers, or some other Persecutors, came unto a Meeting in or near London, at a certain time when he was there, he did not go out of the Meeting, &c? These Accusations are Lyes, and his Eyes were evil.

For so, saith he, I have been informed by a Person of known Credit and Reput, then present at the Meeting, &c. And if Reports be true (saith he) this is but a very little of what might be at large manifested to prove George Fox one of the greatest Flyers, in time of Persecution, that ever I knew professing Truth, &c.

Now as to this matter, let the Sober-minded consider and speak, whether this be Christian and orderly dealing with an Elder, thus to Impeach in a Publick Meeting, and so highly to Charge, upon such slender Evidence as this, *viz.* — *If Reports be true, &c.* Wherein doth *William Rogers* manifest the Life of Christianity to remain with him, when such shameful disorderly Work proceeds from him, contrary to the Command of Christ and the Apostolical Practice? Where was the private dealing with him in the first place, betwixt them two? *George Fox*, as we understand, knew nothing of this charging of him, till several Weeks after: Where was *William Rogers's* care (according to the Apostles Advice) not to receive an Accusation against an Elder, but before Two or Three Witnesses, who receives an Accusation against *George Fox* (and Publisheth the same by a Smiting Query behind his Back, in an open Meeting) from the report of one Man, and never privately asked him, as we are well satisfied, whether it was so or no; but publisheth him in the aforesaid Meeting, yea, in Manuscript up and down the Nation, and in Print to Posterity, on the Evidence of — *If Reports be true*, to be one of the greatest Flyers in the time of Persecution that ever he knew professing the Truth, &c?

He goes on further and saith, *If any of you, unto whom these Lines may come, may think that this my sence of George Fox be not true, I desire such (for the Truths sake) to use their endeavours that George Fox may Answer these following Queries.*

The *Queries*, we say, we shall insert in their place, as they come to be Answered, on the occasion of his *Rejoinder* to *George Fox's* Reply to his *Smiting Queries*, part of which *Reply*, together with his *Rejoinder*, and the *Answer* to it formerly given forth, we say we shall hereafter insert, with some more Addition as cause may seem meet.

Unto which *Queries* of *William Rogers*, in way of Smiting Accusations, we say, *George Fox* gives a sincere, plain and tender Answer, to the Satisfaction of the sincere to God, who have seen the *Queries*, and the *Reply* thereunto; which *Reply* in Manuscript we have by us to produce, if any should desire the same; and this we Testifie in relation to the *Queries*, and the *Reply* to them, that the wickedness manifested on the one Hand, yea the palpable, malicious, disorderly proceedings on the Account thereof (to wit) by *William Rogers*, being such in the matter thereof; and the plain, humble, broken and self-denying Demeanour demonstrated

strated on the other Hand, doth so clearly discover, in the Eyes of the Upright to God, the Spirit from whence the proceedings have been in relation thereunto: That if little else had been said; but the Tryal thereof only committed to that in all Consciences, from what may be felt and observed out of the Smiting *Queries*, and *Reply* thereunto, on the score thereof, that sufficient satisfaction would arise in the Hearts of all Sincere Unprejudiced Persons who may have occasion to inspect the same, justly to ground the same determination thereupon.

In *George Fox's* aforesaid *Reply to William Rogers's Queries*, and smiting *Charges* against him, which he denies, and testifies against his false and malicious Doings on the account thereof, letting *William Rogers* also see, how he had confessed that the aforesaid *General Epistle* to Friends, or Paper (that he was so offended at) was a good Exhortation in it self; asking him also why then he did not take more tender notice of it, but brake forth so out-ragiously against it, and him also by reason thereof, telling him also that he had given forth many *Queries* concerning him, but they appeared to be *Charges* against him, &c. as in the aforesaid *Reply* may be seen.

Unto which *Reply William Rogers* Rejoyns in Answer thereunto, in which he saith thus — For as much as *George Fox* hath laid down two false Assertions upon which (saith he) he hath builded all (or most part) of those things which he concludes are false Charges; I shall apply my self to manifest those two false Assertions, and so the force of his six sheets of Paper, &c. will for the most part (if not altogether) fall to the Ground, as such an Impertinent, Idle Discourse, that's nauseous to Men of Honesty.

The two Observations *George Fox* makes on *William Rogers* Paper of *Queries*, which *William Rogers* calls, *False Assertions*, are contained in these Words, (*viz*) First, *My Paper is an Epistle to Friends, which thou confessest is an Exhortation in it self good*: The Substance of the second Observation *George Fox* makes upon *William Rogers's* Paper, which *William Rogers* calls a false Assertion is this: — *It appears that the many Queries thou hast made upon my Epistle, are Charges against me.*

William Rogers saith, *That upon these two false Assertions George Fox hath builded a'l (or most part of) those things he calls false Charges.*

Now we desire the Sincere and Wise in Heart to consider, whether *William Rogers* hath not been greatly under a mistake in this matter, and hath manifested more Folly and Confusion then he would willingly be Charged with: For it is clear that *George Fox* hath not upon either of these two Observations builded any thing that he calls false Charges: But it is *William Rogers*, who in the Fret and Impatience of his Mind, hath been raking up Matters and Things, and framing up *Queries* and Accusations against *George Fox*, which *George Fox* calls *Charges*; they that run may Read this, and see how fallly *William Rogers* hath Inferred, and the most Charitable Constructions that we can make of *William Rogers's* mind, about this his Conclusion is, that he should have said (But that in his haste he often over-runs himself) *That upon these two Observations, or Assertions, I observe George Fox would prove my Queries false Charges*: And if this be his meaning, or let the Words have what Construction they can any way properly bear, let it be considered what a mistake *William Rogers* lyes under, notwithstanding his Conclusion he makes with himself of his own Solidity, and the weight of his Discourse, in opposition to *George Fox's* Impertinent, Idle and Nauseous Discourse, as he renders it. For it may be easily gathered that upon neither of the two Observations doth *George Fox* build any thing whereby to conclude *William Rogers's* *Queries*

to be false Charges: But from these Words of *William Rogers's*, *George Fox* says, *My Epistle being a good Exhortation, as thou confessest, why didst thou not accept it?* And again he saith, *My Epistle hath touched thee, which thou confessest is good, but thou hast quenched that, and therefore hast brought forth such bad stuff.* Where is there a Word from this Observation whereby *George Fox* seems to prove, *William Rogers's* Queries false Charges against him, let the Sober and Discreet speak.

Again, the other Observation *George Fox* made on *William Rogers's* Queries was, that they appeared to be Charges against him; *William Rogers* saith, *Upon this Assertion (with the other) hath George Fox builded the greatest part (if not all) of those things he calls false Charges.*

Ans. We deny that *George Fox* doth build any thing on this Observation, upon which to conclude *William Rogers's* Queries to be False Charges; *George Fox* intimates that he observes, that *William Rogers's* Queries appears to be Charges against him; but the falshood of them is manifested by being denied by *George Fox*, and the ground of the mistake concerning him, about those matters relating to Charge, tenderly opened by him, and *William Rogers* not detecting him thereof, unless his saying, *he firmly believes that George Fox is guilty of those Matters in accusation against him*, or his saying, *If Reports be true, &c.* be sufficient Evidence for Proof against him, which way of proof is mostly the course *William Rogers* hath taken in his Book of Accusations against *George Fox*, and many other Brethren, and against the Church of Christ in general; but this way of proceeding, however it be digested by *William Rogers*, and them of Party with him, its Impertinent, Idle, and to speak in his own Language, Nauseous to Men of Honesty.

But peradventure *William Rogers* will as easily as he can pass by and overlook his mistake and jumbling Work, on this wise, and take no notice of it; and require to prove the Observations true, (which *George Fox* makes on *William Rogers's* Queries) the falshood whereof he would stand too, having put so much stress upon this matter, as thereby to cast aside all (or the most part of) *George Fox's* Answers to his Queries (or open or implicit Charges) as Impertinent, Idle and Nauseous Discourse, as he renders it and calls it, a false Assertion.

The first Observation that *William Rogers* takes notice of, which *George Fox* makes on his Queries is, *That William Rogers confesseth the Exhortation to be in it self Good.*

William Rogers says, *He will apply himself to manifest these false Assertions that George Fox hath made on his Queries, &c.*—— And as to the first Observation, *William Rogers* denies that he said the Paper or Epistle was in it self a Good Exhortation; but that those his Words related to one particular Sentence therein. In the Twenty sixth Page of his Fifth Part of his *Christian Quaker*, he delivers himself as to this Matter thus— *The above recited Paper* (meaning *George Fox's* afore-said Epistle) *I take to be wholly made up of Queries to all those that do make away their Estates for fear of the Spoilers in time of Persecution, &c. excepting this one Sentence of Exhortation, viz. Do not despair of God Almighty's Protecting and Delivering you by his Almighty Power*—— And therefore (saith he) *George Fox's* Assertion is false, &c.

Now we desire the Honest Reader to weigh, whether this be any thing but meer scruffling, and seeking occasion any way to jangle and Asperse withal, *George Fox* often putting into his Mind, that he confessed that there was a good Exhortation in his Epistle, or that his Epistle was a good Exhortation in it self, that thereby

he might see that his Heart was not Upright, in making such ado about it, and to take occasion, by reason of the said *General Epistle*, to put forth such abusive Queries concerning him, and after such a raw and disorderly manner; and it is too evident that to get an advantage against him thereby, if he could he would limit the Exhortation which he confessed was good in it self to one particular Sentence, which from the Paper it self he had no ground to do, those Words being of the like import that many other Sentences are, and spoken by way of Query as others were, with the Interrogation Point to it, as well as to the other: See if *William Rogers* in inserting it in his Book, do not manifest the same, viz. *Do not you Distrust and Despair of God Almighty's*, &c. But very dishonestly in the aforecited Page, *William Rogers* recites *George Fox's* Words thus, viz. *Do not Distrust*, &c. leaving out the word [*You*] in that Sentence, which makes that not look so like a Query, as the rest doth, that he may charge *George Fox* with a Lye on that score eight times over, as he hath done; now it is clear in the sight of the Upright-Hearted, that may have occasion to see the aforesaid *Epistle*, that the tendency of it is to Reproof, to Exhortation and Caution instrumentally in Gods hand, for the helping forward the Man of God in his perfect State, and the Innocent Minded are bettered thereby, though the Rebellious dwell in a dry Land, and know not when good cometh; and if *William Rogers* had been of a good Spirit he would not have been otherwise Minded; and it is too probable, that this scruffling he hath made about this matter, hath been only to get advantage thereby; and as he would misconstrue *George Fox's* plain Words, let him take heed that he does not pervert his own sense, and wrong his Conscience touching the same, which the Lord will take notice of when he reckons with him for all, and his charging *George Fox* with telling a Lye eight times over, about this matter, will not help in that Day; nor will it gain him any repute amongst Sober Unprejudiced Men, during the Tabernacle God hath given him to bear, unto whom we commit the determination of this matter, Whether *George Fox*, on this occasion, doth deserve to be rendered such a one as *William Rogers* hath rendred him, with many base and unchristian Expressions, as in his Book may be seen? and whether his observation on *William Rogers's* Paper do deserve to be called a *False Assertion*, and he a Lye because thereof? and whether these doings be consistent with the first Love and Life of Truth, that he with *John Story* and *John Wilkinson* have so much pretended too, reckoning all but those of party with themselves, to be the Apostates, and the like? we can leave this matter, we say, to such to judge of, and to that in all Consciences, to which we commit our cause.

And as concerning the other Observation that *George Fox* makes on *William Rogers's* Queries (to wit) *It appears thy Queries are Charges against me*; which *William Rogers* calls a *False Assertion*, and on the score thereof, with the other before mentioned and spoken too, *William Rogers* reckons all, or most part, of *George Fox's* Answer to his Queries, Impertinent, Idle and Nauseous Discourse.

Ans. Who that truly fears God, and hath the good understanding, can believe that *William Rogers* had any other Design in th: bringing forth of the aforesaid Queries, but slanderously to accuse, and abusively in a revengful mind to Charge? If it be but considered, that upon the occasion of *George Fox's Epistle* by way of Query to Friends, cautioning Friends to take heed of distrusting the Lord in the time of Persecution, so as to make away their Estates, for avoiding Sufferings thereby; and the rather because some antiently professing the Truth, were laying

Examples

Examples for such a thing; and *William Rogers* in his own Heart knowing himself guilty in that matter, presently to fall to work so extravagantly, as he hath done on his wife, Considering also the manner of *William Rogers's* bringing the same to publick view, causing them to be Read in the Mens-Meeting before ever *George Fox* received them; or had been dealt withal according to Gospel Order; and matters of high Charges against him, sent into *Westmoreland* amongst them of the Separation, before they came into his Hands, scattered up and down amongst the Discontented and Loose sort, who have watched for Evil against the care in the Church of God; and against *George Fox* for its sake, and all these things transacted by him, and them of Party with him, before *George Fox* could get any opportunity to clear himself thereof, by any defence he could any way make, in the capacity he stood; and now to publish the same in Print, to be left to posterity, against him, and never taking notice of the Reply given to his Rejoynder, though *William Rogers* was in a Capacity so to have done (if he had not on purpose evaded the same) his Wife speaking of the receipt thereof long before his Book was at the Press, as before is evidently proved.

It is as clear, (as the Sun at noon day is to our visible Eyes) that its no other Spirit then that which would have aspersed him, and made him as Contemprible, as he could any way do, or durst presume upon, and several things in the said Paper, are as fully laid to his Charge, as could be spoken by Words; and although several things therein are delivered by him in a Dialogueing manner, in that also it is the same in the Ground, and a false Spirit to the Life of *Jesus* it sprung from, that hunted after his precious Life, his peace with God, and repute amongst Gods People: Let him say what he will to cover the Head of his treacherous Spirit, so shall it be laid to his Charge, and he must bear the Burden of it, in the day in which the Lord pleads with him, unto whom Vengeance belongs.

If it had not been the Spirit that hunted after the Life of *Jesus*, and therefore sought occasion against him, and dispised the Gospel of *Christ*; he would have had regard to Gospel Order, and given him that in the first place, and according to *Pauls* Advice have received no Accusation against him, but before Two or Three Witnesses, after a Christian and Gospel manner, and have given him the priviledge of an Elder, as becomes the Gospel-Day; but he has Received, Printed and Published against him upon the Evidence of, *If Reports be true, or, I firmly believe, &c.*

They that run may Read and Fathom his Spirit, and what his purpose was and is in all his Design, his Works manifest him to all that are single to God, and have occasion to trace his Doings: Its a shame to Christianity for him to say, that to Charge, and that at an high rate too, was not in his Eyes, and but for advantage sake against him as he thought, that he might charge him with Thirteen Eyes all at once, for saying, *It appears thy Queries are Charges against me.* Its probable he would have stood to all, and faced it out, had he not in part feared his Proof in the matters thereof. And we say again, If to Charge was not upon his Spirit in this undertaking, why did he once say, *If thou deny it, I will make proof thereof?* or Words to that purpose: And why did he say to another Charge, *Mine Eyes (with many more) were Witnesses?* And why did he say, *I firmly believe thou art the Man that hath been Guilty of all these things, &c?*

But *William Rogers* says, *That these last Words are relative to preceeding matter, in a distinct Paragraph, after he had done with his Thirteen Queries; and therefore* charges

charges George Fox with uttering Thirteen Lyes, because he says to William Rogers, *Thou hast many Queries, but it appears they are Charges against me.*

We desire the Reader to consider whether this be not Unchristian and Undecent treating of an Elder, as also Indiscreet and full of Confusion; he charges George Fox with Lyes, for saying, *That in his Queries he charges him*; and for that end would limit his saying, *I firmly believe thou, George Fox, art the Man that hast been Guilty of all these things*, to the matter of Charge contained in the Paragraph, distinct from the Queries, and that his Confusion and Inconsistency with himself, touching this matter, may more plainly appear, let it be observed, that in the Paragraph he saith, *There are Eyes that see and do perceive, &c.— and have confidence to stand in the Gap against such as cry against Flyers in the time of Persecution, and yet are Flyers at such times themselves.*

Read the Seventh Query, and see if it be not the same with this Accusation in the Paragraph, which he saith, *he firmly believes George Fox hath been Guilty of.* The Conclusion of that Query is in express Words thus, *viz. Then when Persecutors come, to shift out of the Meeting, whereby both Body and Estate may be saved, as thou hast done:* And yet for George Fox to call this a Charge, he says is a Lye, one of the Thirteen Lyes he charges him with.

In the Paragraph he saith, *That prompt the Poor to offer up their All, and yet advise the Rich to secure theirs*; he saith there, *he firmly believes George Fox to be the Man that is guilty of all these things, of which this is one.*

And in his third Query he saith, *Art not thou sensible that thou art the Man that hast advised the Rich to secure their Worldly Estate, that so the Persecutors might not become Spoilers thereof?* Is not this a down-right Charge, being the same with that in the Paragraph, that his positive Judgment against George Fox relates to? and yet hath the Impudence to charge George Fox with a Lye, one of the Thirteen, for saying, *It appears that thy Queries are Charges against me.*

In the Paragraph he saith, *That blame others for securing their Goods from the Spoilers, and yet secure their own*; of this he saith, *he firmly believes that George Fox is Guilty.*

Read his tenth Query, *viz. That is attended on like an Earthly Prince, and yet hath Twelve or Thirteen Hundred Pounds well secured, with the increase thereof for many Years (if any be) out of the reach of the Spoilers?* Is not this Query proved a down-right Charge, manifested to his shame, though he hath the face to charge George Fox with a Lye on this score also.

In the fifth Query William Rogers speaketh of some that had secured their Estates from the Spoilers, for their Families, that would not have departed (said he) from their Testimony in Meetings, &c. *although, saith he, thou (speaking of George Fox) hast been a Shrinker.* This is surely a Charge, and yet he hath the confidence to charge George Fox with a Lye, for saying, *That the Queries seemed to be Charges against him.*

Much more might be observed out of the Queries and Rejoynder, whereby to prove William Rogers's Queries down-right Charges against George Fox, and also to manifest what an hardened disparate State the Man is grown into, that so little regards what he says, or whereof he affirms, wronging himself on this wise, by charging Lyes on his own Head, to bespatter others (though Innocent) withal. And if the whole matter, with respect to the Queries and Rejoynder, were but circumspectly looked into, about this matter of proving the Queries Charges, (be-

sides the manifest tendency of his whole Design, evidently demonstrating the same) his own Words duly taken notice of, and expressly set down, would much what prove the whole Matter, and bring the Thirteen Lyes back again upon his own Head, which he in a wicked abusive manner chargeth upon another, and spreadeth abroad by his Papers and Printed Book amongst such as Truths Integrity would be ashamed of.

So then to conclude this matter, this we say from what as may be gathered from his Writing, that the Intent of the Mans Heart hath been (and continues the same, as his Printing demonstrateth) to Charge and Impeach openly, and affirmatively only so far as he had any hopes to make proof thereof; and yet in his false and malicious design of Accusation and Charge against *George Fox* he hath been so implacable, and hath lusted so thereafter, that he hath not been content in the matter of charging with what he thought he might prove, but adventured implicitly in the matter thereof by way of Query, to engage himself therein so far as under any pretence he could stretch the Line of Reflection upon him, as to Charge on this wise, resolving to prove what he could upon the Debate, if put to it, and wherein he might fall short, cover himself with the Fig-leaf (which the just God will rend off) of saying, *He only asked the Question.*

We observe that *William Rogers* denies that those Words in the Conclusion of his Paragraph amount to Charge, the Words are — *I firmly believe thou art the Man that hast been Guilty of all these things.* He proves his denial thus,

To Believe, and to Charge, are two distinct things, saith he, a Man may believe a Charge, and yet have no hand in giving the Charge; but a Man cannot honestly Charge, and pretend he doth not believe the Charge.

Ans. The Reader may take notice how he Confounds himself, & hath abused the noble parts which the Lord gave him as a Man; He denies that his Words amount to a Charge, (though he confesses that he believes *George Fox* is guilty, &c.) Because, saith he, *a Man may believe a Charge, and yet not give the Charge.* But we say, *William Rogers* hath not only confessed that the Charges against *George Fox* are true, as he firmly believes; but he hath given them forth in Manuscript, and spread them abroad through the Nation; he hath given out the Charges against him also in Print, to stand on Record to Posterity to his Disgrace, so far as in his Power he can do it; and therefore he doth Charge according to his own Explanation, and that after the most wicked absurd manner in many respects; had *William Rogers* heard Charges only, and believed them too, and had not been such a publisher of them, but had brotherly treated *George Fox* about the same, then indeed he might the better have stood in his own vindication of being no Charger, or that what he had said on the account of what he heard and believed did not amount to Charge; but poor Man, he hath not been of such a Spirit, it were well if he could yet see himself, that if possible he might find Mercy; for that he hath charged expressly in his Paper of Queries, and in the very Queries themselves its evident from the very Words summed up out of his own Paper, as we have said before, being the very same with the Catalogue of Charges summed up in the Paragraph, all which he concludes positively, that he firmly believes that *George Fox* is guilty of.

And seeing that in several Places of his *Rejoinder* (thereby to make *George Fox's* Observations on the Queries a false Assertion, and thereby to make him a Lier Thirteen times over) he says, *He did not intend the Queries to be Charges.*

The most of what we can reasonably say on his behalf touching this matter is, that peradventure he did not think so plainly to have declared them Charges, least he should fail in the proof thereof, it being a desperate adventure, but that the tendency thereof was high Charges, and that after a very absurd and unbrotherly manner its very plain and safe to assert, and the Words themselves demonstrates the same; so that he might see if he were not wilfully Blind, that his Tongue and Pen bewrayes him.

William Rogers in his fourth Query implicitly chargeth *George Fox*, That he appears in his Epistle (which he calls *reflecting Queries*) to be a Man with two Faces.

Now we desire that *William Rogers* (and them of Party with him) may examine whether he be not the Man that hath appeared with two Faces, in so highly now applauding *John Story*, as not one equal to him in Doctrine and Conversation (excepting *John Wilkinson*) that ever he heard of, and in espousing his Quarrel in opposition to Church Care, and leading a separate Party in that Design; and let his Conscience speak, whether or no he hath thus vehemently stood by him therein, from any real sense of *John Stories* Uprightness to God in this his undertaking, or from any liking of, or unity with his Preaching? and let him be asked whether he did not reckon it once to be an empty, burdensome, dead thing, like the Priests Doctrine? and whether he said not, that he would Preach them all to Death, or the like? If he remember not this, or would make a forget of it, we can help his Memory therein, and so with respect to his praising of *John Story* now, and standing by him on this wise; we would have him consider whether he hath not been a double minded Man; and that his undertaking in this Contentious Design against the Churches Care and Peace thereof, hath not really been to gratifie a fleshly declining Spirit in himself, from Truths Life, in which also he manifests his Contempt and Disesteem of, yea, his Malice and Enmity against *George Fox*, (who hath kept his first Love and Care for Gods Glory) whose Person *William Rogers* runs upon, and his Reputation too, both as a Man and Christian, with lying Charges and false Accusations, as all (or most of) the Apostates from Truth have done ever since we have been a People; and if *William Rogers* would but consider the woful end of the most of such, he might have great cause thereby to Fear and Repent, that he might find Mercy, and not perish for evermore.

We further take notice, that *George Fox* blaming *William Rogers*, for causing so many Smiting Queries and false Accusations to be read against him, in a publick Mens-Meeting, behind his back, when he was nigh Two Hundred Miles off (as unbeseeming Truth) *George Fox* knowing of no such thing intended against him; seeing also they of Party with him, would not allow *Thomas Camm* to read a Paper concerning *John Wilkinson*, relating to prove him to his Face, an encourager of Loose and Wicked Persons, &c. In a Meeting appointed for that end, and *John Wilkinson* there present: To which *William Rogers* saith, *This is far remote from his purpose*, &c.

The Reader may consider how foolish *William Rogers* renders himself, besides very Partial and Dishonest in this matter: Will he justifie his causing to be read such malicious Charges against *George Fox* behind his Back, in the Mens-Meeting, where not a Man present would say he owned the reading of it, *George Fox* not being there to make his Defence, neither knowing any thing of the matter intended against him, for the space of three Weekstime after, by any Account from him, or from any other by his Order; and yet will seem to stand by those that

that would not allow *Thomas Camm* to read a Paper relating to make good something against *John Wilkinson* in a Meeting appointed for that very end, and *John Wilkinson* there present: We say that the remoteness that is in these Cases (which is not a little) tendeth to *William Rogers* his great Shame, with respect to the matter he hath had in hand.

Again, *William Rogers* being told by *George Fox* of his unchristian and disorderly dealing with him, about the Matter of causing those smiting Queries to be read against him, &c. *Bray Dooley* also speaking with *William Rogers* about the same disorderly Work, *William Rogers* told *Bray Dooley*, That he had sent them to *George Fox* three Weeks before they were read in the aforesaid Meeting: And yet *William Rogers* denies this, and says, *Its probable he might say, it was writ three Weeks before, &c.*

In Answer we say, It may be noted, First *William Rogers* denies not but that it was read in the Men-Meeting after the manner aforesaid, which is base and unchristian doings.

And, Secondly, That it was read long before it came to *George Fox*'s Hands its clear, *William Rogers*'s Letter to *George Fox*, being a cover to the aforesaid Paper of Queries, bearing Date *Bristol* the very same day that the Smiting Reflections, and Falsly accusing Paper, were read against him in the Meeting at *Bristol*.

Thirdly, It may be noted what an Abominable Lye *William Rogers* asserts, in denying that he said, that he had sent the Paper of Queries to *George Fox* three Weeks before; for *Bray Dooley* (as by his Letter appears) doth not only assert the Truth of *William Rogers*'s saying so to him; but *Richard Snead* writing to *George Fox* about the reading of that Paper, in their Meeting against him, saith thus—*I forbear to send thee a Copy of it; for William Rogers told Bray Dooley, the next day after it was read, that he had sent thee a Copy of it, three Weeks before: Charles Jones, Junior, also in a Letter to George Fox signifies thus—The Copy of the Letter read in the Mens-Meetings I had sent thee; but that William Rogers told me Yesterday, that he had sent thee a Copy of it three Week, before.* Now if this be not treacherous dissembling Work, the Just God and the Upright may judg; and what will be the end of this Lying Spirits Work, a little time will more manifest: He saith, *Its a lie to say, that he said he had sent it, three Weeks before it was read, &c.* When there are Two or Three antient Upright Men in Truth, Men of known credit and repute to testify the same against him; the Letter that came with the Paper inclosed in it, bears date the 21st of the 8th Month 1678. And *Charles Jones*'s Letter beareth date, the 23th of the 8th Month 1678. And the day before was the day when *William Rogers* said to him, and also to *Bray Dooley*, that he had sent the Paper three Weeks before: Such a Spirit as this God cannot Bless, neither can it ever do any good for God, his Truth or People, What ever it may pretend to: More Witnesses might be brought against *William Rogers*, to prove the Charges of Treachery, if he should deny these plain things; but this is sufficient to detect him, of being a notorious Dissembler with his own Conscience, and yet would be unworthily charging others with that which he himself is guilty of.

But *William Rogers* to excuse his Unchristian and Disorderly charging behind the Back, a Brother and an Elder in the Truth, saith, That *John Blaykling* and Twenty five Persons (whom he calls Accusers and Informers against *John Wilkinson* and *John Story* in order to obtain a Judgment against them, behind the Back, brought false Accusations against them, in order to have Nine Persons chosen to sit in Judgment against

against them, when they denyed their Jurisdiction, saith he.

Ans. This is a foul Aspercion (and an unchristian Stating of the case) which he is not able to make good against us; as hath already in Manuscript been manifested sufficiently, which might have satisfied him ere now, had he been a reasonable Man; we have also in part spoken to it in this Treatise.

We say again, in the first place, It was not *John Blaykling*, and the other Persons, as distinct from the Church of Christ in *Westmoreland*, that had this concern upon them, neither was it their particular distinct case, but the case of the Church Assembled in the Quarterly Meeting at *Kendal* in *Westmoreland*, and the Churches case throughout the whole Nation; in the cause whereof, an Information had been brought, and laid before the Brethren in the *North*, and afterwards in the *South*, of the sad Work that *John Story* and *John Wilkinson* had made, in Opposition to Church-care, and the Order thereof, they having been often particularly dealt withal; as also in many publick preceding Meetings in *Westmoreland*, in order to their Reconciliation to Truth, and the Brethren; and yet they still continuing Obstinate, at the motion, and upon the Agreement of the Quarterly Meeting in *Westmoreland*, as also in pursuance of the desire of our Brethren at *London*, was there a Meeting appointed, in order to the hearing and examining matters relating to *John Story* and *John Wilkinson*; and at the aforesaid Meeting was several Brethren of other Counties made mention of, with a desire to have them there, (having been unconcerned Persons) which thing also was desired by our Friends at *London*; and *John Wilkinson* and *John Story* had notice of the said Meeting (as is before in this Treatise inserted) knowing also that matters in charge, would be alledged against them, because of their contentious opposite Work, which for the Truths sake, and the Unity of Brethren, which they contemned, could no longer be forbore; and their denial to come to the said Meeting, so orderly appointed, was their contempt of the Churches Power, and the Jurisdiction thereof in the Spirit of *Jesus Christ*; for which Contempt, together with the ungodly Work which that Spirit of theirs had wrought amongst Gods People, the Judgment went out against them, in the Authority of the Power, which God blesteth the Work of, amongst his People: *John Blaykling*, whom he mentions by Name, is justified amongst his Brethren, in the concern that he and many more have had upon them, touching this Spirit, and them led by it; God hath blessed them with success in the Work they have appeared in, whilst it goes ill with them of this evil Spirit, who stick to it; for they become more and more the Evil Men and Seducers that grow worse and worse. And as to his saying, *That we brought false Accusations against them*; we say, We admire that he dare so Sin against God, and Dissemble with his own Conscience, for he may remember that the matters in charge against them were proved at the Meeting at *Draw-well*, as the Brethrens Narrative of the transacting of matters there, with the Judgment given, doth plainly demonstrate.

Now we come to take notice of what proof *William Rogers* makes of the Accusations which he hath alledged in Charges against *George Fox*, seeing that *George Fox* declares them to be False and Malicious; now it stands *William Rogers* in Hand to prove the same, or else to lay his Hand upon his Mouth, and confess he hath done him and many more Brethren great wrong; it will not serve his turn to fly off in the matter of Proof, with saying, *He only asked the Question*; for the tendency

cy of his whole Work, is to Smite and asperse; yea, if ever Man was Guilty in the matter of accusing our Brethren; *William Rogers* hath by these smiting Queries declared himself to be such a one: There is no plea in the case for the contrary; therefore it is expected by the Reader, that this he should have done, but he is fallen short in this Proud and Presumptuous attempt, he makes himself a Reproach.

The first Query, or Smiting Accusation runs thus,

Art not thou the Man, that staidst almost a quarter of a Year, or at least a considerable time from Meetings, though held in the very House of thy Residence, or if thou didst at any time come within the aforesaid space, whether it was not so seldom, that it became matter of Exercise to other Friends for thy sake? and did not John Blaykling by name manifest his Burthen and Exercise of Spirit on thine, and the Truths behalf, for thy so doing? and didst thou not after he had so done, a little amend in that case?

Answ. The matter of Charge or smiting Accusation against *George Fox* in this Query is contained in the latter part thereof, viz. *Its being a Burden and Exercise to John Blaykling, and that John Blaykling should signifie the same to him, and as if George Fox did a little mend afterward.* If *William Rogers* had made out these things by the evidence of two or three Witnesses, as he ought to have been able to have done, then had there been matter of Charge against him; but this *George Fox* and *John Blaykling* both denies in their Answer: Let us see what *William Rogers* saith as to proof. The Reader may take notice, that the substance of what he saith, as to proof, is—*That George Fox (saith he) doth not deny but that he did so, but pretendeth that he was so weak in Body that he was not able to sit in the Meeting:* But not any thing relating to prove the matters of Charge against him doth he bring forth, and therefore detected as a false Accuser; but of this more may be said afterwards.

William Rogers's Second Query, relating to *George Fox*, is this, viz.

Wouldst not thou have accounted this in another the Fruit of a Careless, Slothful Negligent, Dark Spirit, that was either departed or departing from the Truth?

Answ. This is a smiting Accusation indeed, and is denied by *George Fox*, and by *John Blaykling*, charged upon *William Rogers*, or any that takes his part, to prove this Charge against him if he can; and yet we find not in all his *Rejoinder* any thing said by him, whereby to prove this smiting Accusation against *George Fox*; and for Friends further satisfaction, with respect to *George Fox's* Innocency touching this matter, they are referred to *George Fox's* Answer by way of Reply to *William Rogers's* Smiting Queries, as also to the Postscript annexed thereunto by *John Blaykling*; here also *William Rogers* hath left himself in the foil.

William Rogers's Third Query, or Smiting Accusation (as he himself confesseth Queries may be) is thus, viz.

*Hast not thou a sence that the aforesaid Paper of Queries (meaning *George Fox's* Epistle to Friends) may cast a line of Reflection on every one, that may secure from the Devourers any part of that outward Substance which God hath given them to maintain their*

Families with? Yet art thou not sensible that thou art the Man that hast advised the Rich to secure their worldly Estate, that so the Persecutors might not become Spoilers thereof?

Ans. This Smiting Accusation (contained in the latter part of the Query) George Fox denies, and William Rogers ought to prove it; but instead of making any solid proof thereof, as in reasonableness he ought to have done, or confessed himself the false Accuser: He only concerns himself in making some Observations on George Fox's Reply, catching at Words here and there, and by perverting and drawing false Inferences, would make George Fox a Lye, as he often uncivilly chargeth him on that wise.

First, Because George Fox telleth him, *That seeing he particularizeth none, his Accusation was general*; for which saying, William Rogers saith, George Fox is detected of a Lye.

Now let William Rogers's Words be observed, and let it be judged whether this Charge be just upon him, or his demeanour towards him Truth-like: William Rogers says, *Thou art the Man that hast advised the Rich to secure their Worldly Estate.* And in his Paragraph formerly spoken of (he saith) *That prompts the Poor* (speaking of George Fox to be such an one) *to give up their All, and yet advise the Rich to secure their own*: Are not these general Words? William Rogers did not say some of the Rich, but [the Rich] in general terms: To which George Fox very properly Answers in the general, *It is false*.

Now William Rogers having a particular Case, that he looked he could detect George Fox in, (to wit) the Case of Mary Pennington, as he suggested he might prove George Fox faulty in: He replies to George Fox's negative Answer to his general Charge thus, *viz. Either must Isaac Pennington and his Wife not be Rich, or Mary Pennington no body; or else* (saith he) *George Fox is here detected of two Lyes*. Now if this be not ridiculous Work and nauseous to Men of Honesty, and not worth taking notice of, but to manifest his malicious Mind, let that in his and all Consciences speak. And when William Rogers comes particularly to charge George Fox with Mary Pennington's Case, to prove him faulty in that matter, or any other particular case appertaining to this Charge; then may it be time for George Fox to make a particular Reply to it; in the mean time William Rogers instead of detecting George Fox of Lyes, on the score of his general Answer to his general Charge, he himself stands detected as one watching for Evil against the Innocent that thinks him no ill, and manifests great Malice to lodge in his Heart, which he is tugging in, when he wants matter to bring forth to perfect that withal which he aims at. And when Mary Pennington's Case comes to be spoke to in its place, as afterwards there will be occasion to do, from what will be said concerning it, together with George Fox's honest and plain Answer (to which we refer the Reader) touching this matter; the Integrity of his Heart (far from deserving any such Accusation) in what he did in that Case, as in others, his concerns also on the Truths account, to the advantage of Gods People we are satisfied, will plead his innocent Cause in the Hearts of the upright and unprejudiced Persons who may inspect the same, and let William Rogers say and do his worst the Burden and Shame will be his in the end, too heavy for him to bear.

The Reader may observe, that the Accusation against George Fox, charged by William Rogers on the account of Mary Pennington's case, is not any of the Thirteen, which William Rogers hath in his Catalogue of Charges against him made

made mention of; but is one brought in at the latter end of his Paper of smiting Queries; yet we think it not amiss to insert the same here, and speak a little to it, and so cast it by, amongst the rest of his dirty malicious Stuff, to be trodden under the Feet of Men. The Charge is as followeth, viz.

Whether thou George Fox (whilst Isaac Penington was in Prison, and in danger to be Premunired) didst not thou advise, or at least encourage Mary Penington to secure her or their Estate? and whether thou George Fox afterward didst not speak in discourse with a Friend about the same matter to this effect, viz. What a condition she, viz. Mary Penington had been in, had it not been for thee (meaning as to outward Estate) If thou George Fox deny this, I will undertake to prove it; or bring a Testimony under the Hand of a credible Friend in Truth, that Mary Penington did signifie so much as is contained in the first part of the Query; and also prove or bring under the Hand of a credible Friend in Truth, to whom thou George Fox spoke according as is Queried in the latter part?

In Answer hereunto, it may be noted, that as to the proof of the general Charge against George Fox, of advising the Rich to secure their Worldly Estate from the Spoylers, which George Fox denies as a false Accusation: William Rogers to prove the Charge against him, brings in this one particular Case before Inserted; which, as Stated, is by George Fox utterly denied; it now stands William Rogers in Hand to prove it, or else he will be detected as a false Accuser, with respect to this particular Charge (as he hath been already detected with respect to the general) and so the Lye turned back upon himself.

In the first place, let it be observed (and we desire to be excused if we stand a little on this matter; for to advise the Rich to secure their Worldly Estate from the Spoylers, and to bid the Poor give up their all, which William Rogers charges George Fox to be guilty in the matter of; if it be proved against him, there is matter of evil fact therein without doubt) We say let it be noted that William Rogers is in the first place, clearly detected as a Man out of the Doctrine of Christ, in that he never had dealt with George Fox in private about this matter, betwixt them Two; neither did he at any time take two or three with him, to Examine George Fox about the matter of this Charge, before he caused it to be openly Read in a publick Mens-Meeting (with many other Charges) behind the Back, as is before expressed, and after Printed it; which action is unchristian and absurd amongst Men, and manifests his Spirit to be false to the Life of Jesus, and malicious.

Secondly, he is detected clearly to be out of the Apostles Council, (and the Primitive practice amongst Believers) who advised to receive no Accusation against an Elder, but before two or three Witnesses: William Rogers saith to each particular part of the Smiting Query and down-right Charge, thus— *If thou deny (speaking to George Fox) I will prove it, or bring it under the Hand of a Friend in Truth to whom Mary Penington did signifie so much as is contained in the first part of the Query, and also, said he, I will bring it, under the Hand of a credible Friend in Truth, to signifie according as is Queried in the latter part.*

The Reader may take notice, that there is but one single Witness spoken of by him to prove each particular distinct part of the Charge against him; he pretendeth to no more, which is also like the other antichristian and disorderly doing; and this is not the worst part neither of the Case, in relation to William Rogers's absurd Work; for the Charge being denied as stated, and William Rogers in his Rejoinder

joynder in order to the proof of matters of fact charged, hath made none at all touching this matter, nor produced any Certificates under the Hands of these credible Friends in Truth, as he calls them, to prove this Charge against him.

And now as to the matter it self, which *William Rogers* would make an Accusation upon, against *George Fox*, and the distressed Woman, which was her Exercise about Twenty Years ago, which he now rakes up in his Apostatizing State, who would make others as bad as himself, if any way he could do it; we understand this was the case on *Mary Pennington's* account, her Husband being in Prison and liable to a Premunire, according to the outward Law, the Discourse betwixt *George Fox* and her, related to those Lands that were her Joynture, made to her by her former Husband, to have those Lands distinguished from her latter Husbands real Estate, that so the Premunire might not reach them, which in Conscience it ought not to have done, being her Joynture as aforesaid, and to descend to her first Husbands Child after her decease, and touching that which might tend to distinguish in this matter, that the Executors of the Law might have the knowledge thereof, and the Issue to be left to the Lord: We say where is the Evil that's imputable to the Woman, that all this ado is made about? or wherein is *George Fox* detectable for leaving her to her freedom touching it? which is all that *George Fox* confesseth to, and more then *William Rogers*, for all his cluttering Work, hath yet proved against him: And as touching *Mary Pennington's* Integrity to God, and the Testimony of Truth in this suffering afflicted State she was in, let the Sincerity which is void of Prejudice, not watching for Evil, speak in her behalf; for whom it is testified that she said, *That she durst not remove any part of the Personal Estate, which was her then Husbands more proper Goods (and liable to the spoyl according to the Law) but it was freely given up for the Testimonies sake that her Husband was in Prison for; although as to an opportunity for it she wanted not.* Surely Malice is the ground for this Work, much more then any real matter: And *William Rogers* making away some of his personal Estate out of the danger of the Spoylers, which he confessed to, is a Crime manifold more then any thing he hath yet proved against *Mary Pennington* touching this matter, or against *George Fox* in relation to it; and for *William Rogers* to be told of his own shrinking doings is his Torment and Grief, as his revengeful Work demonstrates.

And to conclude this matter; when *William Rogers* brings Certificates under the Hands of those credible Friends he speaks of, relating to evil fact against *George Fox*, as he pretends to do, we shall take notice thereof, and be concerned as the case may require.

Some other reproachful smiting Speeches, which we shall pass by, *William Rogers* hath uttered in his Paraphrasing upon *George Fox's* innocent plain Answer, to *William Rogers's* Charge against him touching this matter, (which we should be glad the honest hearted had the opportunity to see, which is in Manuscript producible, as occasion may offer it self) which hath been formerly spoken to, in the Answer to *William Rogers's* Rejoynder, more fully manifesting the notorious baseness of *William Rogers's* Spirit, and indeed we doubt not, but that *William Rogers's* own Writings, and exposing to publick view in Print to Posterity, with what is already said herein, touching this matter, will sufficiently manifest the same without any other proof; let him beware, the Lord takes notice of his Doings and evil Speeches, who will repay.

But

But to go on to the fourth Query (of his thirteen) or smiting Charge against George Fox, viz.

Dost it not evidently appear that thy reflecting Queries (meaning the aforesaid Epistle) are the Fruit of that Spirit that lusteth unto Envy, and appeareth with two Faces.

Ans. This plainly appeareth to be a smiting Accusation and high Charge, and no Lye in George Fox to reckon it so; (although William Rogers numbers this amongst the thirteen Lyes, which he saith George Fox is detected of) and in all reasonableness William Rogers is concerned to prove it against him, or else confess himself to be the false Accuser; because George Fox totally denieth the same, as that which toucheth him not; But as to this Query, or smiting Accusation, (as William Rogers saith himself Queries may be) he passeth by it without taking any notice thereof; and in whom the Spirit lusteth to Envy, and appeareth with two Faces, is manifested to lodge, its spoken to at large by George Fox in his Reply in Manuscript, unto which the Reader is referred, leaving the Charge at William Rogers's Door till he makes proof thereof against him.

The fifth Query, or smiting Charge, against George Fox, which, in his Reply, George Fox denieth as a malicious Suggestion, and false Inference, from the concern which George Fox had with him in Gloucestershire, on which occasion William Rogers grounds the matter, and in his *Rejoynder*, wherein his proof should be produced, he concerneth himself on this wise.

The Query being large the substance of it we shall insert as we have occasion to speak to it, part whereof is thus, viz.

Dost thou not remember that at a Quarterly Meeting in Gloucestershire, there was a Person that judged me not fit to judge in the Meeting, because I had secured part of my Goods without Doors, &c? And dost thou not remember, that none of the said Meeting declared any approbation of his so doing, and that thou thy self, then present, manifested a dislike thereof, after thine usual manner, whilst, whilst, &c?

William Rogers says, George Fox in Answer thereunto denies not, but in effect confesseth it, by these Words [But did I say nothing else, but whilst, whilst] - I now desire the Reader (saith William Rogers) to compare this with his fore-cited Words, viz, I knew them all to be false and malicious Charges, and then consider whether he hath not belied his Conscience at a large rate.

Answer— We say, the Reader may take notice, that it appears, that that which is in the Mans Heart, is not only to charge, and smiting y to reflect upon George Fox to the staining of his Esteem and Christian Repure, with what he hath raked up, for the space of about Twenty Years; but to make him a lyer in the sight of all (which indeed is a disgraceful thing) is that which any way to do he bends himself; and touching this matter, wherein he thinks he hath him fast, to detect him therein, he determines the matter on this wise, viz. *Whether he hath not belied his Conscience at a large rate, seeing he first said, That they were all false and malicious Charges, and yet, saith (William Rogers,) he in part confessed this, in that he said— Did I say nothing else; and let it be noted also, with respect to William Rogers's deceitful Work, (as also to demonstrate, that George Fox stands undetectable in this matter, of any Lye) that William Rogers in the*

recital of the Query, hath left out that part of it that relates to a positive charge, and therefore George Fox no Lye in Asserting the same, viz. *William Rogers* speaking of some that had made over their Estates, as he hath done, &c. *Although*, saith he, *thou hast been a shrinker.*

Now we say, what a Face hath *William Rogers* to charge *George Fox* with a Lye, for calling it a false malicious charge; seeing he hath brought forth nothing in his Rejoinder, whereby to prove the same, but that *George Fox* should say, *whisht, whisht.* And did I say nothing else: Oh! its sad to think what Wickedness the Man is given up to; and what scuffling he makes to his shame, to make the Innocent guilty, if any way he could.

But what can be gathered, that *William Rogers* would infer from *George Fox's* Words, *whisht, whisht*, upon the hearing of the matter, which *William Rogers* grounds his smiting Query upon. First, Doth he think that *George Fox's* Words *Whisht, Whisht*, tended to justify his making over his visible Estate to his Servants to avoid Sufferings thereby, being a Man of a great Estate as he renders himself? Secondly, or doth he think that *George Fox*, would judge him to be a fit Man, to judge in the Meeting, about the affairs of the Church with such a Spirit, that had laid such an example before Friends, to let in weakness amongst them, destructive to Truths Life, and the Glory of it? We say, surely neither of these things could be the tendency of the aforesaid Words: But according to what *William Rogers* confesseth *George Fox* saith in his Reply, *Did I say nothing else: George Fox* asked the Man, that gave that publick reproof, to *William Rogers*; whether he had given him Gospel order? Had he dealt with him in private concerning it, before he brought it so publicly against him; and until that had been done *George Fox* was the less mindful, to make a publick examination of it, or debate about it. Or Thirdly, Dare *William Rogers* in his Conscience now say when he considers well (as he seems to Suggest in his Rejoinder) That *George Fox* was not mindful to (or durst not) discourse him about that matter; because he then put a stop to any publick debate about it, we hope *William Rogers* will not have that Impudence, as to make that conclusion about *George Fox's* tenderness in that matter; for *William Rogers*, we suppose, cannot forget, that *George Fox* (as we also are informed) discoursed him privately about it.

Much more tender discourse (as we understand) *William Rogers* may Remember passed in the said Meeting, to keep all cool, out of extreams; with an Eye to Gospel Order, that in all things we may be Decent, Comely and of good Report one unto another in the Church of Christ, as becomes the Gospel Day: Which may be seen by *George Fox's* tender Answer by way of Reply, to *William Rogers's* smiting Queries, which *William Rogers* confutes not; but it stands clear in Evidence against him to his shame, as a palpable, down-right Accusation, and false malicious Charge, and *William Rogers's* concern therein, nauseous to Men of sober Spirits; and the Lye also that he would charge *George Fox* with, he himself evidently stands detected of.

The sixth Query, the Substance whereof is this, viz. *Whether thou hast not contrary to thine own Conscience, and thy former Counsel written thy Paper of Queries* (meaning *George Fox's* Epistle before mentioned) *to gratifie that envious Spirit, that exclaims against me, for securing part of my Estate, &c? And whether thou hast not therein acted behind my Back, &c? And was afraid or ashamed to speak it to my Face, &c? to have been detected, for appearing with two Faces, &c?*

Answer

Answer.

Ans. This is a smiting Charge, and matter of evil Fact, if it were proved against him, and is denied by *George Fox* in his Reply, and expected to be made out against him; but *William Rogers* seeing himself not able to effect that, passeth by it without any more ado; however it serves to leave him detected of shrinking in his Testimony in suffering times, as also to demonstrate that *George Fox's* Epistle, relating to Exhortation or Reproof in such cases, reached his Conscience, and he became touched with it. It had been well if in Moderation and Coolness he had laid the same to Heart, then would it have done him Good; but instead thereof, Grief hath risen, and in the Anguish of his Mind he hath quenched the good, and brought forth all this bad Stuff; *William Rogers's* silence also in the matter of his proof demonstrateth the Bitterness and Venom of his Spirit to be such, that in the malice thereof he hath engaged himself at such an extravagant rate, as that he is not able to quit the concern in any Christian Repute, have gone far beyond the bounds thereof, to his shame amongst Men, and to the endangering his total Ruin, and the Destruction of his Soul forever, if with speed he Repent not, it were well if he could yet find any place for it.

The seventh Query—*Whether it be not better to secure a Mans outward Substance to pay his Debts and maintain his Family, when he is capable so to do, and keep steadfast in his Testimony in Meetings, then when Persecutors come to shift out of the Meeting as thou hast done?*

Ans. This open Charge published in Print to Posterity *George Fox* denies, and no proof *William Rogers* yet makes thereof, and so it lies at his own Door, the Fruit of his malicious Spirit; and if it could be made good against him (which when *William Rogers* hath said all he can, we believe he is not able to do) it would not extenuate his own offence to Truth, nor answer the wrong he hath done to Gods tender Suffering People thereby, whose Bonds (by such his fleshly arguing and doings as this) he adds Affliction unto, which the Lord takes notice of as done to him; and *William Rogers* may be ashamed to cover his shrinking Work with the plea of paying his Debts, and maintaining his Family, being a Man of such an Estate and Repute as he would appear to be, having so many Hundreds of Pounds else-where, as he makes mention of, and his real Estate besides, and the Occupation he is of, *viz. a Merchant*, as he renders himself: Its well if these Doings and Provision in the Flesh, out of Gods Council, in a distrustful Mind, be not a block in his way, as to success therein, and itraiten those Blessings upon him, as to things of this World, without which, that which we visible enjoy is but an empty thing, the Lord is Just, and will be justified in the Day in which he meets with all the Sons of Men.

William Rogers's eight and ninth Queries, or smiting Accusations, against *George Fox*, being so frivolous (as not worth much taking notice of) *George Fox* denies that they touch him, and *William Rogers* ought in point of Christianity to have made good, out of the Mouth of two or three Witnesses; but falling short in the matter thereof, he passeth by them in his *Rejoynder*, without taking notice thereof, and thereby hath rendred himself to be a false Accuser, & must be accountable before the Lord because thereof, unto whom the Cause of the Innocent is committed, to be pleaded when he sees meet.

William

William Rogers (having gone by the four last mentioned Queries, or smiting Charges alledged against *George Fox*, without concerning himself therewith, or making any proof thereof, and therefore shall they be left at his Door, the Fruit of his false and malicious Spirit) saith, *Now I come to reckon with George Fox for his Answer to the tenth Query*; the Query runs thus.

The tenth Query— *Whether it be fit for one that feeds on the Fat of the Land, and lives in fulness of Plenty, attended in many respects like an Earthly Prince, and hath Twelve or Thirteen Hundred Pounds, with the increase thereof, well secured for many Years (if any be) out of the reach of the Spoilers and Persecutors, to admonish a few Poor, Innocent, Harmless Friends, that may have three or four Cows apiece to feed themselves and Children, not to secure them from the Spoilers, and if it be not fit for such an one to Admonish, then I Query whether thou art not the Man that art so qualified, and who in effect hath so Admonished.*

Ans. This Accusation (as *William Rogers* confesseth Queries may be) and a foul Aspersation were it indeed (were *William Rogers* able to prove it) however it manifests a false treacherous Spirit to his Principle, and the Unity of Brethren, to lodge in him, in bringing forth the same thus maliciously behind the Back of an Elder, in a publick Mens-Meeting, amongst many People (without first dealing with him in private about it) and now exposing the same, with the rest of his malicious Accusations, to publick View in Print, and it is utterly denied by *George Fox*. Let us see what proof *William Rogers* makes thereof, which in Conscience he ought to do, or confess himself to be a false Accuser.

Object. *William Rogers* says, for his Proof, *That part of George Fox's Answer is. The Lord knows I never had Twelve or Thirteen Hundred Pound secured, &c.* To which *William Rogers* says again, *That George Fox denieth that he hath Twelve or Thirteen Hundred Pound secured, &c.* But, saith he, *denieth not but that he hath so much.*

Ans. We say, this denial, and *William Rogers* not being able to prove the smiting Accusation about this matter, proves the falshood of the Charge, and leaves him detected as a false Accuser.

But it appeareth that *William Rogers* is grieved, that *George Fox* doth not tell him how much he hath, and therefore most sad unchristian like and inhumane Work he makes with himself about this matter, whereby he cannot but incur to himself the reproach of Fools: It may be plainly seen, that the matter that toucheth *William Rogers* is, the Judgment of Truth through many Brethren that rests upon him for securing a great part of his Estate from the Spoilers in the time of Persecution on Truths account, and to avenge himself, in his discontent, he labours to make others as bad as himself, if he could; and *George Fox* is the Object in his Eye to revenge himself upon; he states his smiting Accusations by way of Query; its answered in the Negative; and if he could not prove the contrary, as he hath not attempted to do, this might have satisfied him, if he had been a reasonable Man; but the unsatiableness of his revengeful Mind is such, that to get occasion to pervert, and to get matter of Accusation, in a abusive unmanly Spirit he covereth to know what outward Estate *George Fox* hath; in reply whereunto the

the Proverb may be properly observed in relation unto him— *Answer not a fool according to his folly.* What is it to *William Rogers*, what *George Fox* hath; Unless he could detect him, of coming to it by some Indirect means? could *William Rogers* detect him of coming to, or keeping that which he hath, dishonestly, or by securing the same from the Spoilers (as he himself hath done) and if *William Rogers* had been a clear Man himself, then had there been something to have grounded an Accusation upon against *George Fox*; which if he had been able to have done, we might, no doubt have heard positively thereof; and never have had the case Queried, though Smiting surely was in his Heart.

And notwithstanding his being frustrated with respect to proof, yet will he not be quiet, but any way Stretcheth the line of Reflection to the utmost bound thereof against him. If this Work he hath made in his *Rejoynder* upon *George Fox's* Answer, be but in sincerity looked thorow, his Wickedness and Impudence therein is such, that little more need be said, then what it manifests to leave him convinced of being a Scornful, Impudent, Malicious Accuser of our Brethren, as the like hath scarcely been heard of amongst Men, much less amongst People professing the Truth of God, as it is in Christ Jesus; let but any sober Man read over what he hath said, in relation to this matter, and he will admire, and be ashamed of it.

He reflects upon *George Fox* and renders him Ambitious, because he saith, *He had something left him as his Birth-right; but he gave it away to his Relations; as not mattering to concern himself with it, when he came to be publicly concerned on Truths account; and his Relations were no less straitned towards him; but ministered to him for all that.* But *William Rogers* in the wickedness of his Mind, as his Words demonstrate, would have all to infer, (as he doth) from *George Fox's* Words; as that he would have People believe he was descended from Rich Parents, that 12 or 1300 pound, might descend to him as his Birth-right; when as Simplicity will conclude his words could have no such tendency in them, nor bear any such Construction as this; he nakedly saying, *I might have had something, that descended to me as my Birth-right,* this could not imply much; nor shew forth any ambition in him, as *William Rogers* would charge him with. And when he cannot avenge himself by blurring his Repute as a Christian, he bends himself to abase him as a Man, by undervaluing the parentage he sprung of, speaking lightly and scornfully of his Kindred, and falsely too: For we are satisfied, that for all his sleight of his Relations, &c. that his Parents lived comfortably, and commendably too, amongst Men, in the Tabernacle God gave them to reside in, and left to each of their Children something to live upon, when the Lord took them; and they were never a shame one to another: Ask *William Rogers* to stop his boasting Mind; whether some of his best and nearest Relations, be not ashamed of him, and have turned their Backs of him (as the Lord doth the Rebellious) not expecting a Blessing for him: The Occupation also, and outward calling he had (in which (as we well understand) he was a good favour amongst People that feared God) *William Rogers* speaks sleightly of it; but in Discretion he might have been sparing in that; for concerning his Descent and Relations *George Fox* hath not concerned himself therewith; *William Rogers* might have be-thought himself of what Repute some of them were, he knows best in relation to that matter himself; he might have forborn also on this wise; for his Companions *John Story's* sake (whom he so highly applauds) who was no less respected of Gods People for all that, whilest he kept to Gods Power. Oh, the

Shame the Man exposes himself unto! and the Madneſs that he is deteſted of, by which he makes himſelf ridiculous amongſt Men, and ſo makes People call to memory what *W R's* Relations were, for if he himſelf were not a puffed up Fool he would be aſhamed to upbraid any one about Relations, we are perſwaded many of his own Adherents cannot but diſlike his work, it gains no Repute to them, nor Credit to their Cauſe they have in hand, having no better Spirit to mannage their Deſign then ſuch as this.

William Rogers Reflects upon *George Fox* for not labouring with his Hands (as he ſays, *the primitive Apoſtles did*) or otherwiſe being Induſtrious in ſome outward calling, whileſt Ability and Leiſure would permit that the Goſpel of Chriſt might not be chargeable; Theſe are his words in the fifth part of his *Chriſtian Quaker*, &c. page 49) Implicitly charging him thereby (as his work is).

We ſay, let the man come forth that can lay Idleneſs or Sloth to his charge, and prove it againſt him; *William Rogers's* Aſperſion toucheth him not: the calling that he was of, as a Man, he was diligent in, from his Youth, we are bold to ſay, whileſt leiſure permitted; let this ſtop *William Rogers's* Mouth; yea after the Lord made him in meaſure a Miniſter of the everlaſting Truth (we are able to Evidence the ſame againſt *William Rogers* false charge) till the Lord brought him more to ſerve the Goſpel, and the concern thereof became his Work (and might not ſerve Tables) and for the ſake whereof, let the daily Exerciſe he hath had upon him, his many unwearied Travels, his Imprifonments in Dungeons, and naſty Places; his tedious and long Journeys beyond the Seas, watchings, and lying out of doors in the Night ſeaſon, make *William Rogers* Bluſh to charge him with being not Induſtrious, when Health and Oppertunity ſerved him; and his Travels of late Years, ſince bodily Weakneſs attended him, and much what upon his own charge, Teſtifies to his Zeal for the Goſpel, and Care over the Churches of Chriſt, and clears the matter againſt all that *William Rogers*, or any whoſoever with reſpect to Sloth, or making the Goſpel chargeable, would lay to his charge.

It were well if *William Rogers* could juſtly ſay that *John Story*, whom he ſpeaks ſo highly of (as none to exceed *John Wilkinſon* and him in Doctrine and life, that ever he heard of) in true diligence, with reſpect to Teſtimony and Service for Truth, which he had committed to his Charge, had cleared his Conſcience in Gods Sight, as *George Fox*, hath done; or that he had kept the like Record and Intereſt in the Hearts of Gods Faithful Children, as *George Fox* at this Day pretionſly retains; then would *John Story* never have been ſuch an Exerciſe and occaſion of Grief in the Church of Chriſt, as he and *William Rogers* have been, in heading a Separate Faction and backſliding ſort, that a Spirit of ſtriſe and ſeparation hath prevailed upon; and then would their account have been more eaſie to have been given, in the Day of the Great God, when the Books will be opened, and things laid to Charge; and the Lord will reckon with *William Rogers* for his hard ſpeeches, and the evil Deeds he hath done againſt the Lord and his Faithful People. Our Hearts tremble to think of that Day with reſpect to them of that Spirit, for the ſad work they have made, as Thouſands of the Children of God know, and their own Conſciences too, although *William Rogers* deſperately hardens over all; yet Vengeance is the Lords, and in the end he will repay: It had been well for *William Rogers* that he had forborn this Work long ago, it weighs him down, and will be his Torment, too hard to endure; and for all *William Rogers's* reflecting on this wiſe upon *George Fox*; let him bring forth the Man that will ſay, that *George Fox* hath made.

made the Gospel charge able to him; let him bring an Account thereof; and he shall have repayed double.

William Rogers goes on and says, *It hath been reported that John Story was Judged by George Fox, or by some of his party for giving his Mother the Rent of his Land that was given him, and said he should have kept it to have born a Testimony against Tythes there'y; and he says also; Whether it ought not as well to have been George Fox's duty to have kept his that descended to him by Birth-right, to have kept up his Testimony against Tythes, as well as John Story.*

In Answer, we say as to the first part of the Charge against *George Fox*, or them of party with him, relating to *John Story*; that *William Rogers* brings no Proof or Certificate from any concerning that which he would charge upon *George Fox*, or those others he speaks of, that *John Story* should be blamed by, for giving his Mother the Rent of the Land that was his; or that *John Story* did give it to her; which when *William Rogers* doth, we shall further concern our selves in Relation thereunto; neither did we ever hear of any such thing; and *George Fox* doth deny it, and therefore it is a false charge, that shall lye as his door amongst the rest; but this we have heard, that the same Land which was given to *John Story*, by one who laid down his Body in the time of his long Suffering by Imprisonment, and otherwise for his Testimony against *Tythes*; when it came to be letten to farm by *John Story*, there was some scruple made by the Leasor about the *Tythes*, and *John Story* told him, *That his Mother would pay the Tythes*; unto whom *John Story* never gave it, that we have heard of: And a principal Stickler amongst them of the Separation, who had a concern upon him, because of a Life, Estate, that was in it, before it was to come to *John Story*, payed the *Tythes* himself for that Land; and so the Old Man's Testimony, who laid down his Life in it, was for that Estate let fall: If either of them deny that which concerns them, in this matter, *John Story* may know, it will be proved against them; and whether this Work be to be compared, with what *George Fox* did about giving away that Estate to his Kindred, which fell to him, and (as we are given fully to understand) was *Tythe* free, we leave it to the unprejudiced Reader to Consider.

And as to *William Rogers's* Accusation against *George Fox*, of having twelve or thirteen hundred pound, with the encrease thereof, well secured from the Spoilers; as he saith (if any be) he hath; let him bring his proof; let him name the Persons in whose Hands the aforesaid Money (well secured) is at Interest, and tell us where they dwell; let him not shuffle with his off's and on's, but tell us the names of such as will make this out against him, seeing he hath published such base Reflections in Print to Posterity; or bring Certificates under the Hands of such as will take it upon them so to do; untill which time, it shall stand in our Bye (as we believe it will do with Thousands) as a false, malicious, smiting charge; all his clattering Discourse on this wise falling to the Ground, as a Nauseous thing, not worth regarding.

William Rogers also reflects upon *George Fox* for sleighting his Relations; accusing him for not taking care of his poor Relations (as scornfully he calls them) *That so their outward Man (saith he) might be more refreshed and comforted, with necessary Food Raiment and Living, then of late Tears they have been.*

In Answer, we ask *William Rogers*, whether ever he saw his Parents and outward Relations, and went to visit them, and if not, let him bring forth his Informers, that have given him such an account; and let him know that *George Fox* hath been

been tender over his Relations, and they have still something in their Hands that was his, that they would if he pleased let him have, which he doth not concern himself with, but lets them have it; and all these base Reflections *George Fox* is over in Gods Power, they touch him not, but are accounted his Riches for Christs sake, and the Testimony he hath born for him, and abides Faithful in, notwithstanding all the Reproaches *William Rogers* would cast upon him, which will be his own Burden in a day when Bitter Sorrow and Howling will come upon him for all, if with speed he repent not.

William Rogers closing up his Query thus — *Whether thou art the Man* (meaning *George Fox*, that art thus qualified, viz. as in the smiting Query, he renders him, spoken to by us; yet, brings in no proof for any part thereof as relating to Fact condemnable in *George Fox*, which he ought to have done by two or three Witnesses to each charge. Then —

In his Eleventh Query (one of his thirteenth) he says thus: viz. *Whether a Man under the said Qualifications and Circumstances be fit to Admonish a company of Innocent harmless Friends, that may have three or four Cows apiece, &c. not to secure them? or can such a one Answer the Witness of God in the Consciences of such, to whom he is so known, especially he says, when no better course is taken by the Admonisher for the Relief of such, when their all is gone; But Never heed, the fleece will grow again; do not despair, spread abroad your Sufferings before the Judges, &c.*

Answer, We desire it may be observed, whether here be not a grievous and smiting Accusation, and high Charge against *George Fox* (although he calls *George Fox* a Liar, because he Accounts it so) and if he had made good his former Charge (which he hath not done in any measure) it might indeed have been Judged evil Fact in him, more especially, if *William Rogers* do prove what he says concerning him in the latter part of the other Query.

As to the first part of this we say, *William Rogers* hath not proved the matters of Charge against *George Fox*, alledged in the preceeding Query; and therefore that which he asserts concerning him being false (being no way-proved) it falls to the Ground; and this his conclusion therefore falls with it; for if *George Fox* be not the Man so qualified, nor under the same Circumstances the smiting Query relates to, then by *William Rogers* own Confession, he may be a Man not unfit to admonish others, and may Answer the Witness, in the Consciences of all those who know him to be no such a one.

And as to the latter part of the Query, viz. that takes no more care for such as are in necessity upon Sufferings Account, or whose all may be gone for the Testimony of Truth; but only a bare saying (as *William Rogers* implies) *Never heed, the fleece will grow again, Spread your Sufferings before the Judges, and the like* — To this we say;

This is a malicious scornful charge indeed against *George Fox*, being the Man that in his Conscience he knows he points at all along in his Discourse, and most ly Smites at by Name: It is also false and Scandalous to our holy Profession and Christian care in the Church of God, as Hundreds will testify to his shame, having a real knowledge, that *George Fox* is given up to serve the Lord, his Truth, and the meanest of his People, and that it hath been his particular concern, to take what possible care he could; for the helping of poor Friends, Suffering for the Testimony of Truth; and that he himself doth frequently Administer unto such out of those outward things God hath given him, many have been Eye Witnesses thereof,

thereof, and do bear Record against these false Accusations, that *William Rogers* through his smiting Query doth charge him with; neither hath *William Rogers* in his *Rejoynder* brought any proof of this charge against him, but lets it alone, as if it had been none of his, which is an absurd naughty thing, very nauseous (to give him his own Words) to men of Honesty; but peradventure he'll fly to his Poor shift, (*viz.*) *He charged not; he only asketh the Question*, which makes his Work the more ridiculous and absurd.

The twelfth Query which *William Rogers* seems to concern himself with, as to prove the matter of charge therein contained against *George Fox* is thus, (*viz.*)

Whether Sufferings for the Testimonys of such false Prophets, as Solomon Eccles hath proved himself to be, &c. who prophesied John Storys Death within a Year, and since expired, can be a Suffering for Truth? and if not, whether it is not better to secure ones outward Substance from the Spoilers? And seeing that its said that Solomon Eccles manifested the same to thee, Whether then wast not thou an encourager of this false Prophet?

Answer, That this Query is a smiting Accusation (as *William Rogers* confesseth that Queries may be) and a plain Charge against *George Fox* its very clear; and we say in Answer to it, That Gods People being met together to Worship the Lord (for which cause sufferings attends them) although it might fall out that something might be spoken in Weakness in the said Meeting; yet being met in the Name of *Jesus*, the Lord is with them; and the sufferings that may attend the Innocent, because thereof, is a Suffering for Truth, and the Lord will blefs his People therein.

But what hath *William Rogers* to do to lay this weakness of *Solomon Eccles* to *George Fox*'s charge, seeing *Solomon Eccles* hath already cleared *George Fox* thereof, in a Paper sent to *John Story*, of acknowledgement of his weakness, touching the matter of *John Story*'s Death; confessing that instead of speaking of it temporally; he should have said Spiritually: In the said Paper he saith also, *I am sore troubled that I did not let George Fox know of mine Intention with thee, for his Council was ever pretious to me*; this clear acknowledgement of his weakness, as also clearing of *George Fox* of it thus, together with *George Fox*'s utter denial thereof, and *William Rogers* privy to all this, bespeaketh absurdity in him, under the Circumstances that the matter now stands, to attempt to bring an Accusation against *George Fox* on *Solomon Eccles* account; *William Rogers* also not able to prove any matter of evil fact chargeable on *George Fox* concerning it.

And when *William Rogers* is not able to detect *George Fox*, in the matter of *Solomon Eccles*'s weakness, touching *John Story*'s Death, he stretcheth the Line of Reflection; and to make him an Offender any way, if possibly he could, he saith further, *But didst not thou approve of this false Prophets going beyond the Seas in the Work of the Ministry?* (not unlike the unbelieving persecuting Jews, who sought occasion against *Christ*, that they might be avenged of him, for his Testimony for God against their Hypocrisie and Deceit, being a Torment to them, asked him Questions to make him a Witness against himself) And *William Rogers* forth-with Answers himself again thus; *If thou deny* (its best to be plain) *such a denial is like to have no place with me*; because, saith he, *George Fox* not only seemeth to publish lyes by heaps; but because its not probable he should go in such a service without his approbation; [Thus it is inserted in *William Rogers* Rejoynder].

Answer — We desire the Manuscript may be weighed, here is a smiting Charge against *George Fox*, and Proof expected in Relation to it ; which *William Rogers* undertakes not to make, in any respect, further then, *Its likely so, for the like* : yea further concludes, notwithstanding he hath no proof but his own Suggestion, that if *George Fox* do deny it, his denial shall have no place with him. Is this the way of any Christian procedure in matters of Offences, thus to receive Accusations or otherwise to frame them out of the evil Suggestions of his corrupt Malicious Heart ? Its a shame to think what absurd work this is, and disorderly doings every way ; Accusations received against an Elder, and no Christian dealing in relation thereunto ; no Proof made, but — *If thou deny it thy denial shall have no place with me*, published up and down the Nation in Manuscript, and the Substance thereof put in Print to Posterity ; surely God is visiting for these things, who will do justly, and recompence according to every ones Deeds : However, saith *William Rogers*, *This denial may reasonably require an Answer to this Query*, viz.

Whether George Fox hath been so Industrious, to bar the Door against Solomon Eccles, for offering his gift, as he and others have been against John Wilkinson and John Story, for offering of theirs, though never proved false Prophets ?

This Charge which *William Rogers* would make matter of evil fact : In Answer thereunto, we say, Its true, it were not well if *George Fox* and others, had not done the same with the one as with the other, if there were the like Reason with respect to both ; but we deny that there is the same occasion ; for although *Solomon Eccles* was overtaken with Weakness in a mis-apprehension concerning *John Story's* Death, yet he hath seen it, and acknowledged the same with Sorrow, as his Paper demonstrates ; and who dares say, but that the Lord hath forgiven him, and shewed Mercy : Might *Peter* be no more concerned in the Gift of the Ministry, because he denied his Master under a Weakness that was upon him, who acknowledged the same with Tears ; but it is not thus with *John Story* and *John Wilkinson* ; for although they have been manifold more apparently weak, with respect to Truth, then *Solomon Eccles* hath been, viz. in being obstructive to the Life and Power of *Jesus*, in the Church of God, and in leading and encouraging a loose People against the wholesome Practices of the Faithful, relating to the Order and Discipline thereof, and have confederated with a number of unfaithful Men, to the working Strife and Distraction in the Flock and Heritage of God ; and although they have encouraged weakness in Suffering times, and discouraged antient Testimonies for the Truth, as hath been evidently proved against them (though *William Rogers* fails in that matter) we know nothing yet of any real acknowledgement, by them to be made thereof ; Yea it cannot be uttered what Mischief they have wrought (as woful experience testifies) Its absurd to make any Comparison betwixt *Solomon Eccles*, and them, as *William Rogers* hath done, although we own no false Prophets, nor Prophecies ; but he that confesseth and forsaketh findeth Mercy ; as *John Wilkinson* and *John Story* have not done : And as to false Prophecy, *John Wilkinson*, if he do not shut his Eyes he may see himself detected in that matter, who Prophesied the scattering and breaking to pieces of those that were not of party with him and them in the opposite distracting Work they had in Hand ; for the fulfilling of it (as they may see) falls on their own Heads many ways, when they whom he prophesied against keep their Habitation, in God through his Eternal Power ; and are established in that which abides sure, and are fastened together in the Bond of Love, and the pure Fellowship (that the evil one hath no part in) through

through the blessed Spirit which God hath given us, and in which he is known to be one, and his People one, Glory to his Name forevermore.

We cannot pass by one other part of the Charge, but take notice of the Contents thereof, together with the following, and the last of *William Rogers's* thirteen Queries, and smiting Accusations, both of them being much what of the same Import, *viz. Whether it be not better to secure ones outward Substance from the Spoilers, then to let it lye open to be taken for Fines imposed for the Preaching of such false Prophets, &c. — And whether it be not the Fruit of an enlightened Understanding, in those who are called Dark Spirits, to secure what they have from being taken away for Fines, imposed, for the Babbling of such whose great Work is to rail against Faithful Friends, &c.*

Answer — This is an Accusation against *George Fox*, charging him as before-said, with encouraging *Solomon Eccles* the false Prophet, as he calleth him, and others, whom in effect he calls Bablers; and yet not any proof hath he made of these Charges, otherwise then to say, *If thou deny it, this denial* (saith he, its good to be plain) *shall have no place in me*; which indeed is far from any proof at all; and therefore shall the Accusation lye at his door, till he hath confessed or made better proof of the same; and who those are whose Preaching he calls Babbling he tells us not; or who those Faithful he speaks of are that they cry against; in this also he is silent, and therefore the Accusations, by way of Query or otherwise, we tread upon, as not touching those he would smite at.

But however, these things tend to manifest his spirit, and fully to demonstrate the bottom of the whole Design, let his discourse, and the tendency of this Spirit's Work be considered by judicious Men, (with respect to our Principle, our Testimony for it, and our Practice accordingly) and by those who love the Truth, and would have the Testimony for it faithfully kept unto, such may easily discover what is in the Mans Heart, by what may be gathered out of his discourse on this wise; and his Practice of securing from the Spoilers, being thus pleaded for; doth he not clearly now demonstrate thereby, that he is opening a gap for a Backsliding shirking spirit to follow him in at, to let their Testimony for the Antient Truth fall: He manifests plainly that its his Grief (which hath occasioned all this smiting Work) that he cannot be let alone in his shrinking Work: The tendency of the design he hath in hand is to gratifie, and let loose an earthly Mind that would say, *Pitty and save thy self*, which hath been attempting to creep our from under Truths Yoke these many Years, in some Professors of the Truth, both in the North and in the South, which the Lord is manifesting and casting out of the Camp, that the approved may remain, to enjoy Blessings which the Lord gives.

William Rogers, for his Advantage in this matter, hath laboured to make others as bad as himself, with what false Accusations he can under any tollerable colour devise; and when the course he takes on that wise fails him, his spirit he cannot hide, nor the corrupted matter in the Bottle hold, but at last opens himself plainly, and thereby bewrays their whole Cause, and the Design they have in Hand.

It appears now there was need enough, for the Caution, Admonition and Re-proof which *George Fox's* Paper related to, (in relation to such as were thus enclined, which hath been a Grief to *William Rogers* and others too) and the Wisdom of God hath been greatly seen therein; for it hath occasioned the venting of the old Bottle, and given a discovery of the Spirit and Design of this Backsliding sort, and manifested

manifested it to every single Eyes that may have occasion to take notice thereof, what they aim at, and where they would be; it will hedge up their way, Blessed be the Lord, and be a means to scatter them, and their devils too, that would have scattered and laid waste the Heritage of God.

Let the honest Reader weigh his Words, and he may see his Height, and his Bottom Fathom: He asketh now, *Whether it be not better to Secure then suffer on such or such Accounts, as aforesaid?*

It may be seen securing is in his Eye, being seated in his heart, and in the Hearts of others, his Confederates too, their Works manifest it.

We say it is our belief (having the Reward of Peace therein) and we have a Record in the Hearts of Gods People, Its best to be Faithful to the Testimony received of God, and make no provision for the Flesh, to satisfy its Luts; and trust him, without whose Providence not a Sparrow falls to the Ground, and suffer joyfully the Spoying of our Goods, if the Lord see meet, as the Faithful of old did.

If Friends should secure beforehand, lest a false Prophet should come, or some Babblers, as *William Rogers* calls some, (but he tells us not who he means of that he is making provision against) should come amongst us, who might cause Fines to be imposed, and produce Sufferings thereby: If this be justifiable, as his Practice and talk implies; then *William Rogers*, instead of asking the Query, might positively assert, that it may be done, and consequently by this Argument, Friends are to do it; because its not unlike (as there were false Prophets under the Law, in the dayes of Christ and the Apostles dayes, and that they saw such would come) but that false Prophets probably may be in our day, and in Generations to come; and then instead of taking notice of Christs saying, *Take no care, he cloathes the Lilies, and feedeth the Ravens, &c.* And of the Apostles saying, *Make no provision for the Flesh*; by *William Rogers* Argument, it might have been said, *its better to secure*: And if the matter be thus, why was it not intimated to the Saints, in Christ and the Apostles dayes, to secure from the spoylers, lest such should come? yea, seeing they saw they would come; and why did they, or had they occasion to suffer the spoyling of their Goods joyfully?

And that Spirit in *William Rogers*, which, because that accidentally a false Prophet may come amongst us, would secure outward Estates, lest Sufferings should come by reason of such, &c. is the same that hath wrought in those Apostates from Truth, that have absented from the Assemblies of Gods People, who have commonly made a plea for their so doing, because such or such came amongst us, that they liked not; and *W. R.* saith, *its better to secure*, because such there are whose Preaching he calls Babbling, by reason of whom it may fall out that Sufferings might come; This is the Spirit that said, *Master, pitty thy self*, and is shut out behind the Vail that they have drawn over their Eyes, and under which the Temptation enters, that leads back into the flesh through Unbelief, which the Lake is for that burns forever. Oh, let them who love the Truth, and the Peace that hath no end, and desire the Riches that corrupt not, laid up for the Faithful to God, where Spoylers cannot come, nor Thieves break through and steal, beware of this Spirit, which is the second Beast that comes out of the Earth, and leadeth thither again; they that Run may see it, it bewrayeth it self in all its undertakings, and hasteneth on its own Ruin; Blessed are they who fear God and love his Appearance.

And

And as for that Reflection which *R. W.* casteth upon *George Fox* upon the Occasion of *James Nayler's* fall ; he cautioning *John Story* and *John Wilkinson* lest they should become as bad as the old Apostates before them, their Examples. Instancing amongst others, *James Nayler's* darkened and hardned State ; by reason of which he became the Grief of many, and a great Stumbling Block in the way of Truth, to the hurting of many simple Ones, and the utter undoing of some, to the causing the Name of the Lord to be evil spoken of, by such as became hardened thereby ; *William Rogers* would make an Accusation against *George Fox* on this score ; because *James Nayler* came to be restored again.

Surely it may be said, there is much more Malice then Matter in this against *George Fox*, who did no otherwise in this case, then the holy Men of God have done, who gave forth the Scriptures, who have left on Record *Noah's David's, Manasse's, Peter's, Fallings*, to be a Caution to others ; and *James Nayler's*, and others fall, and cause of Reproach to Truth in this our day, is *William Rogers* and *John Story's* and *John Wilkinson's* Example, and if they were not hardened they might see it, and take heed, lest at last it come to be with them, as it happened to most of other Apostates, to their Total Ruin ; and *James Nayler's* Restoration was the joy of the Faithful to God ; and so would the Restoration of them be ; which hath been truly sought for.

And thus much concerning *William Rogers* Catalogue of his thirteen Queries, manifested to be smiting Accusations ; and so his Thirteen Lyes, which he would have detected *George Fox* of, are wiped away ; the reward of the Slandrous wicked Work he hath had in hand, on that score, to turn back upon his own Head :

And that they are False and Malicious, its plainly demonstrated to every Eye ; thats single to God (without prejudice or watching for evil against the Innocent) that may have occasion to inspect the same, together with *George Fox's* Answer thereunto ; in which he hath denyed them all as False and Malicious, and not touching him ; to which Answer, *William Rogers* undertaking to Rejoyn, in order to prove the Accusations alledged by him, falls totally short in the matter thereof ; and all his Evasions Pervertings and drawing his false Inferences upon *George Fox's* innocent and plain Words, doth not serve his turn in the sight of the upright to God, to make out any matter of Fact against him, as the Answer to his Rejoinder here inserted plainly demonstrateth ; and so leaves *William Rogers* detected as a Treacherous Man to his Principle, and his first love to Truth, and the unity of Brethren, a false malicious Accuser of the Innocent, a shame to Christianity, and not fit for human Societies ; whom the Lord will reckon with for all, in a day that hasteneth on, which he cannot evade.

But to go on, it may be noted, that *William Rogers* is not satisfied with his Thirteen Queries and smiting Accusations against *G. Fox* ; but, raising up more matter on the same score, goes on and says, *Now I take notice of what George Fox says to my Query*, [Note, Its inserted in his Paper of smiting Queries which *George Fox* gave Answer to] viz. *Whether thou George Fox didst not advise Nathaniel Cripps, to buy off his Tythes, both of Priest and Impropiator ; if thou deny it, I will undertake to prove it, or bring it under the hand of Nathaniel Cripps that thou so did.*

Answer, This is an high charge, as the rest were, its expected that *William Rogers* make good proof thereof, more especially seeing, that contrary to all Gospel Order, he hath been concerned in the publication thereof, as said before.

The Reader may take notice, that *William Rogers*, for proof of this smiting charge, repeats some part of *George Fox's* Answer, which he thinks may most help his Design in this matters, viz. — *But for him to turn this, and say, I advised him to buy his Tythes, he doth me a great deal of wrong, and so might have been sparing to have impeached me* — And what can *William Rogers* make of this, for its a flat denial of the Charge, and if there were but an opportunity to look over *George Fox's* Answer, which demonstrates the sincere Exercise (no way condemnable) that he had with *Nathaniel Cripps* touching this matter, it might be plainly seen, that he was as clear of any matter of evil fact, in the matter of this Charge, as a Sucking Child; which said Answer *William Rogers* detects not any further then the following Words by him recited out of *George Fox's* Answer thereunto may, viz. *In the Morning, when I was in the Chamber, I saw this Spirit made some like Devils, that they mattered not what they said, to blemish the Reparation of them that sought their good, both Spiritually and Temporally.*

William Rogers to prove his Charge against *George Fox*, maliciously from these Words infers thus; *It may be reasonably, said He, supposed that George Fox, for the temporal good of Nathaniel Cripps, might Advise him to buy his Tythes.* Now consider, is this manner of Work any way befitting a Christian Spirit, or is this sufficient proof to detect an Elder upon; but however, it helps to manifest *William Rogers's* Spirit, who it seems would measure others by himself, as if it were good Advice to Advise Friends to buy off their Tythes, to avoid Sufferings thereby, like the Advice he gave himself to save his Goods from the Spoilers, by selling them, or making them over to his Servants: If *William Rogers* think that with respect to ones Temporal Good, this kind of Counsel were best to be given and taken, *George Fox* is not of such a Mind or Spirit; and if *William Rogers* were not full of Perjudice and watching for Evil, that blinds his Eye, and eats out the good in him, he might see by *George Fox's* Epistle to Friends, by way of Query, That to be Faithful to God, and to trust him with our All, is the best way to do well, with respect to Temporal things, as to Blessings from God therein, and a sincere upright Man would have said, on *George Fox's* Account, considering his Spirit and Testimony born, and his usual Exhortation accordingly; *That for the good will be bore to Nathaniel Cripps, both Spiritually and Temporally, its probable he would Advise him to be Faithful to Truth and his Testimony therein, and trust God with all; that love which thinks no Evil would have made this Construction of George Fox's Words to him: Its plain William Rogers hath yet done nothing with respect to prove the Charge against George Fox alledged on this score, he hath only thereby manifested his own folly, and what Spirit he is of.*

And when *William Rogers* hath said all, as to his Proof he confesseth that the Import of *George Fox's* Words is a denial; therefore, saith he, *I think it needful, here to recite not only Nathaniel Cripps his Certificate and Testimony in that case; but also the Testimony of Robert Arch in Relation to George Fox's advising him also touching the Buying of his Tythes.*

Nathaniel Cripps his Certificate is as followeth, viz.

THis is to certifie all whom it may concern, that *George Fox*, being several Years past at my House, as he and I was speaking together concerning the payment of Tythes, I told him that in the Parish where I dwelt there was both a Priest and an Impropriator,

propriator, and that both of them claim Tythes of the Inhabitants; and amongst our Discourse that we had there about it, George Fox advised me to purchase the Tythe of them; this he spoke in Love to me, and I took it no otherwise, but if he will prosecute others for such things whereof he is more guilty himself, he will much loose his Honour and hardly ever recover it again; This I thought fit, (and indeed bound) to certify, whereunto I subscribe my Name.

The 23 of 11th;
Month 1677. }

Nathaniel Cripps

Answer. This Certificate, although it may seem to have some weight in it, to William Rogers, and such as watcheth for Evil against the Innocent; Yet with respect to many considerable Circumstances, that very remarkably appertain to it, together with the inward sence that lives upon our Souls in Relation to George Fox's clearness touching this matter; we cannot but signifie that we cannot give any credit to it. First, Because it cannot be reasonably gathered, why George Fox, who is, and hath been found a Man of great Integrity of Heart, both in this and other his Testimonies for Truth, without ever being Impeached by any of the upright to God, that ever we have yet heard of, although the Disobedient, and Unfaithful, that backslide from the Life of Truth, have been ever running upon him on this wise; we say, wherefore he should advise any so to do, we see not, It being so far below his known Integrity; as also far Remote from his frequent Advice to his dearest Friends. Secondly, In as much as that he that stands approved in the Conscience of the upright to God, gives a plain, sincere and positive denial thereof. Thirdly It being alledged in Charge against him, by one that was not Faithful himself to God in that Testimony, having as we understand payed the Impropropriator his Tythes all along; and therefore not excuseable himself in God's sight touching that matter; all which being weighed in the equal Ballance, and just Measure we would give to all Men, we have sufficient ground in our selves to believe the one rather then the other. And besides, what occasion was there for this Advice, being he declared it was his Judgment to pay the Impropropriator his Tythes? And to advise him to buy off the Priests Tythes, that he would never do, George Fox knowing well enough, that those were not to be bought, the Priest having no state of Inheritance therein, but at longest during Life, or his enjoying of the Benefit that the Tythes belonged to; therefore its plain here is Confusion, which makes the Certificate very inconsistent with it self. Nathaniel Cripps also being under a jumble in his own Mind about the matter, as not seeing the evil of paying the Impropropriator his Tythes, might easily mis-apprehend George Fox in the Discourse which it appears they had touching such things, his old Age also being considered, and the time of the said Discourse, nigh Twenty Years before the afore-said Certificate (as we understand) was given forth by him; his Remembrance with respect to the Circumstances relating to it, might easily fail him, and leave him under an incapacity of giving a just Relation concerning it: This is the most charitable Construction, that we can give of what relates to him touching this matter; which we are enclined rather to take hold on, then to render him one that would wickedly bely the Innocent on purpose, although he leaves a sufficient ground of suspicion, by making himself a Party with William Rogers, viz. an Accuser; as the latter part of his Certificate doth Import; and that which makes the case much worse, in relation

relation to him, is, that we cannot understand, that ever before he gave forth this certificate and smiting Charge against *George Fox* he did discourse *George Fox* about it, to inform himself concerning it, where the Mistake might lye betwixt them, or to see, if *George Fox* had been faulty in that matter, what satisfaction he would have given him and the Truth, before he came to be so publicly informed against, and judged, nor that ever *Nathaniel Cripps* told *George Fox* what he intended to do concerning the same: And that which we would ask *William Rogers* is, whether ever he had the Examination of this matter (according to Gospel Order, and the rule of Justice before Judgment be given) betwixt them Face to Face, and the Accused to have Liberty to Answer for himself? did he examine all the Circumstances, that might relate to it, and alter the case, in order to a clear understanding of the matter before the Judgment was given, and put upon Record by him to posterity? It is a very remarkable saying of one — *He that shall Judge and Determine of a matter, the one Party being not heard, although he shall Judge aright; yet he is not a Just Judge*, meaning if the Judgment do not go against him that is heard. And this also may be pertinently observed, that *William Rogers*, contrary to Gospel allowance, hath received an Accusation against an Elder upon one single Evidence with respect to time, place and occasion, and given Judgment upon the same, and put it in Print to remain on Record to Posterity: We might insert *George Fox's* Answer to this Charge against him, it being in Manuscript, which would clearly demonstrate, his Innocency therein, and the occasion of that Discourse betwixt *Nathaniel Cripps* and him about this matter, and the very words that passed betwixt them concerning it which are not yet denied, though the Manuscript hath been abroad two Years time, which plainly makes out, that there was not the least ground for any such Accusation to be made against him or the Account thereof, but the same being inserted in the Treatise formerly made mention of, subscribed by *Ellis Hookes*; together with a full and pertinent Answer to this matter relating to *Nathaniel Cripps*; we shall not again insert the same, but refer the Reader to the said Treatise in Print, being an Answer to *William Rogers's* *Christian Quaker*; as also to *George Fox's* Answer in Manuscript to *William Rogers's* *smiting Queries*, of which this was one.

The aforementioned *Robert Arch* his Certificate is as followeth, viz.

GEORGE FOX being at my House (as I remember it was at the time when he came to set up Monthly and Quarterly Meetings) and there being several Writings or Epistles read of *Georges*, which were as Instructions to Friends, to be read in their Quarterly Meetings, in which there was written, as I remember, That such Friends as did pay Tythes should be Exhorted or Admonished, which I took notice of; and when I had a convenient opportunity, when *George Fox* was in my Garden, I told him, That there were two or three Priests, and two Impropiators, did claim Tythes of me, or of my Land; but unto the Priest I had never paid any, and as for the Impropiators, I did not much contend with them, but did suffer them to take the Tythes; said *George Fox* to me, Canst not thou buy it? Buy it, said he; I answered that I did look upon it no odds or difference between paying of it, and buying of it; so that what *George Fox* did then say to me, I took it was in tenderness to me; and so I believe to this day.

Burton-hill the 18th of the }
11th Month 1677. }

Robert Arch.

Answer,

Answer, What credit this Certificate shall have in the Hearts of the Wise and Faithful to God we see not, and we can commit the same to such to be weighed.

Robert Arch signifies, That one time when *George Fox* was at his House, and as he remembers it was at the same time when he was concerned in setting up Quarterly Meetings, and some Papers or Epistles, as Instructions in relation thereunto, was read at the same time, which *George Fox* had given forth, *In which there was Written*, saith he, *as I remember, that such Friends as did pay Tythes should be Exhorted or Admonished*; and at the same time was it, saith he, that *George Fox* advised him to buy his Tythes.

We say, this matter laid to his Charge, as that which should be his Advise, is so far remote from his known Testimony and Practice, that not a Faithful Man in the Nation, we believe, will give any credit to it: Besides, can any think, that *George Fox* should be so Indiscreet and Inconsistent with himself, and his own Papers of Directions and Advise, as to order such his Papers to be read, and Friends to be advised to practice accordingly, and he himself forth-with, at the same time, (if this were true concerning him) to throw down what he seemed to build up; this were such Confusion as we never heard spoken of him from any faithful Man, or could it be expected, that any Work begun on this wise could ever come to ought; and that *George Fox* should advise him to buy off the Priests Tythes, is a ridiculous thing to Charge him with, there is no colour for it, being the Priest hath them not to sell; and if *William Rogers*, or *Nathaniel Cripps*, and *Robert Arch*, (his two Informers) in two several Countries, could prove it against *George Fox*, that he had at any time declared it to be his Judgment, *That Impropriators Tythes in this Gospel Dispensation ought to be paid*, (as it seems the two Informers have declared it to be theirs) it were something to the matter; but as to that we say, His many Writings and Testimonies have been very publickly as well as privately against Tythes in the Ground, and his said Paper of Direction touching that Case hath that general tendency in it, without any exception: Upon all which Considerations it can never be supposed that *George Fox* would give forth such Advise; but that this Mans Darkeness, through his Unfaithfulness in the matter of Tythes as aforesaid, being such, in Charity we may suppose, that he hath been under a great mistake in himself about this matter, otherwise it must needs be either gross Wickedness or Forgetfulness at the least, that caused him thus to insert in Charge against *George Fox*, and not from real cause by him given them, it being so far inconsistent with his Integrity and Nobility in the Truth, and readiness to lay down for his Testimony in this case, whatever might be otherwise dear to him; therefore what reason *George Fox* should have to advise these two unfaithful Men thus, or what occasion either, (seeing it was their Principle or Practice so to do, contrary to his own professed Testimony and Life, as Thousands in many parts of this Nation, and other Nations will evidence) for our own parts we say, we are yet to Learn.

We are sorry that these two Men should do so unchristianly with themselves and their Friend that wished them well, as not to let *George Fox* know (before they intended to give forth such Charges against him, and put them into the Hands of such a professed and openly declared Enemy to *George Fox* and the Life of Truth, and Gospel Order) what they were about to do; this manifested a wrong Spirit, and great Weakness as to Truth, that was less inclined to obey and serve the Truth, and to keep their Testimony clear therein, then to gratifie such

a watching for Evil, as *William Rogers* hath appeared in, to get something any way to smite and accuse withal.

But as it was very pertinently Queried, in the Treatise called, *The Accuser of our Brethren cast down, &c.* We desire to know who it was that desire these two Certificates from these two Men in Charge against *George Fox*, or whether they ever intended or expected that they should be put forth against him in Print? or whether they were not subtilly drawn from them, and that such as dealt with them in that matter have not betrayed them therein? For as we understand two publick Friends asked *Nathaniel Cripps*, Whether it was his Advise and Consent, that his said Certificate, concerning *George Fox's* advising him to buy his *Tythes* Twenty Years ago, should be made use of against *George Fox*? or whether he gave *William Rogers* any order to publish the same in Manuscript to the Nation, as he endeavoured to do? and whether he did not say in Answer, *No sure, I gave no such advise, I knew nothing of his so doing; He had no order from me to spread it further then to produce it at Bristol, if there was occasion, when George Fox went down thither, &c. not expecting it should go any further.* We further desire that *Nathaniel Cripps* and *Robert Aich* be minded, whether they be not bound in Conscience to bear a Testimony against *William Rogers* for his treacherous unbrotherly dealing with them, that have brought such an Accusation against an Elder and Antient in Truth on their score, and not first let them know, that they might have given *George Fox*, in the first place, the privilege of an Elder, or a Brother in relation to Gospel Order, as the Truth and Christian Society necessarily requires.

William Rogers in his Rejoynder to *George Fox's* Reply saith, *Now it remains that I say something concerning George Fox's departure out of the Meeting in Broad-Mead, in the City of Bristol, in the time of Persecution.*

The Reader may remember how that we made mention of *George Fox's* Epistle to Friends, relating to advise to Friends to be faithful in time of Persecution; with which *William Rogers* being touched and grieved, because he had made away a great part of his personal visible Estate to his Servant, out of the Spoilers reach, in his Answer of Smiting Queries (also made mention of in the beginning of our Reply) said— *This Exhortation, I say, is in it self good; but would much better have become the Mouth of George Fox, if when the Persecutors came up one pair of Stairs into our Meeting-Rome in Broad-Mead, whilst he was speaking, he had not been of such a Spirit (which some may call distrustful and disparting) as on a sudden to step down and hasten out of the Meeting, as he once did, of which my Eyes, with many more, were Witnesses.*

It may be noted, that this smiting Accusation (which *George Fox* utterly denieth, as in his Answer may be seen) *William Rogers* asserts upon the sight of his own Eyes, with many more as he saith.

Now of what force this his own evidence, touching this matter is, let it be judged, considering what a spirit all along he hath manifested himself to be of, full of Envy and watching for Evil, that he may calumniate and asperse the Innocent, as the many Accusations upon this pittiful insufficient Evidence brought in, do demonstrate; but in as much as that he saith, His Eyes, with many more, were Witnesses; upon *George Fox's* denial thereof, (amongst all the other before mentioned) he hath brought and published in Print several Certificates to prove the aforesaid matter, which we shall hereafter insert; with what Observations we have made thereupon.

The first Certificate.

WE do cerifie hereby, that we were present at a certain Meeting in *Broad-Mead*, within the City of *Bristol*, on the account of the Worship of God, and that it was at a time when Persecution attended Friends in their Meetings, and that at that Meeting *George Fox* stood up and spoke in the Meeting, and afterwards departed out of the Meeting at a back pair of Stairs, a very considerable time before the Meeting broke up, and was not taken Prisoner that Day, and the ground of his departure at that time, we have cause to believe, was to avoid being taken Prisoner.

Mary Goldney,
Mary North,
Ann Day.

Upon this Certificate, the Reader may observe, that here is not one Word of Persecutors coming up one pair of Stairs, nor of his leaving speaking, as by *William Rogers* is inserted in the Charge, which if it had been proved had been material Evidence according to the Charge, as the leading cause that might have produced such an effect; and as to the back pair of Stairs made mention of, Eight and Twenty Friends of the City of *Bristol*, who have certified on this occasion, (the substance whereof we shall hereafter insert) do affirm under their Hands, That both pair of Stairs were common for Friends to go up and down at, and *George Fox* was known to come up and down also one and the same pair of Stairs into the Meeting; and whether these Certifiers have demeaned themselves like Gods People, of a tender Christian Spirit; it may be noted, in that we cannot hear, that ever any of them dealt with *George Fox* according to Gospel Order touching the same, till they put this Certificate into the Hands of a known Enemy to *George Fox*, that hunteth after his precious Life, although probably they had ten Years time to have taken the opportunity for it; and whether the Conclusion of the Certificate doth nor demonstrate of what Spirit they are, by these Words— *And the ground of his departure at that time, we have cause to believe, was to avoid being taken Prisoner.* Doth not this, we say, clearly demonstrate a Spirit to be in them that watcheth for Evil, and is void of all Christian Charity, which the Honest and Unprejudiced retains, and do clearly discern them to be of party with *William Rogers*, and that a malicious Smiting was in their Hearts, and their Charge aggravated with giving their Sence and Judgment thereupon, and that their Evidence is false, and Belief erroneous, we have ground to believe from a Testimony in our selves, confirmed by a certain knowledge of *George Fox's* Integrity to God in his Testimony and Practice, far remote from such a Spirit, (although *William Rogers* hath himself confessed to his own creeping Work) confirmed also we are belief concerning him, against *William Rogers's* smiting Charge, and this Certificate also, from the Testimony of the forementioned Twenty eight Persons touching this matter, as hereafter we may speak of, viz. *That they never saw any just occasion given by him for such a Charge as William Rogers hath so wickedly aspersed him with.* If we should give a relation who these Certifiers are, it would abundently abate the force of the the matter they have brought forth, if there were any occasion for it; but the observable

observable Circumstances materially to be noted on the account of what they have said, do testify, that there is Malice and Prejudice in the Ground, as the Innocent cannot but see.

The next Certificate.

TO this Testimony (we say, meaning what the other have said) I also can bear Witness, with this further addition, viz. That after he stept down from the place he stood upon, and was departing, some Friends were moving to go with him, and he perceiving (as I took it) said, holding out his Hand, Keep your Meetings, Keep your Meetings; and the Meeting continued a considerable time longer, after his departure.

William James.

Answer, Upon this also it may be observed, here is no Evidence given, answerable to the Charge, nor no Proof made touching any Persecutors coming up whilst George Fox was speaking, neither that on a sudden he left speaking, and stept down, nor any Persecutors spoken of that came at that Meeting that these two Certificates relate to.

And this Mans unchristian like belief (void of that Charity that thinks no Evil, nor watcheth for it) that George Fox went out to avoid being taken Prisoner, manifesteth a prejudiced Spirit, and an evil Mind that seeketh occasion against the Innocent, whose Testimony and Sufferings all along, since the Lord gave him a Testimony to bear for Christ Jesus, manifests the fallacy of William James's Testimony, which is plain Accusation upon the slender evidence of his own belief; neither doth he demonstrate (which were material to a Charge) how long it was betwixt the Crime which he chargeth George Fox with, & the time of his bringing forth the Charge against him: And did William James deal with George Fox during the said time in relation to it, before he put it into William Rogers's Hands to be published in Print against him? And did ever William Rogers take the Accuser and the Accused Face to Face to examine the matter, as he ought to have done, according to Truth, and the Law of Nations, before he had published such a Judgment against him to Posterity as he hath done?

And as for William James's saying, that George Fox should say to Friends when he was going away, *Keep your Meetings, Keep your Meetings*; this signifies nothing as to proof of the Charge, that he went away to avoid being taken Prisoner, or that he intended that the said Meeting should have continued longer; for being spoken in the plural Number it must not relate to that particular Meeting at that time, but to Friends Meetings more generally; and many Hundreds (we believe) will testify that George Fox hath said on that wise at the breaking up of many Meetings, (when no Persecution hath attended them) in an Exhortation that many have been comforted in, and much more occasion might he then have for such an Advise, (as is frequent with him to give) because that Persecution in those days attended Friends Meetings; and surely if this Man had been of a right Spirit, and single to God, and had had regard to Truth, and the Repute of the Church of Christ, he would not have aggravated the force of his Evidence against an Elder (and an arraigned innocent Person, through William Rogers's wicked murderous Spirit) with what Circumstances relating to Charge, he could any

any way do it; let him beware least the Lord lay that to his Charge, that he will be much less able to acquit himself of, then he whom *William Rogers*, and he too have set themselves against.

Here follows another Certificate to prove *William Rogers's* malicious Charge against *George Fox*.

I Do remember, on this occasion, that *George Fox* did depart out of the Meeting aforesaid, before the Meeting broke up, or Friends departed; and at that time Friends were attended with Persecution, and as he was departing he said to Friends to this effect, Keep your Meetings; and I do believe his so departing was to save himself from being taken by the Persecutors.

Nathaniel Day.

To this we say, Its observable that this Evidence is no proof answerable to *William Rogers's* Charge, and doth bespeak abundantly more Prejudice and Malice then any Christian Love or Charity, and doth produce no repute to the Author thereof, amongst Gods faithful People, or amongst sober Men; and indeed is no Evidence at all to the matter in Charge, for he saith not a word of any Persecutors coming up the Stairs whilst *George Fox* was speaking, or of *George Fox's* leaving of speaking on a sudden, and hastening away, &c. But it is matter of Charge from himself, grounded upon his own belief (like *William Rogers's* Evidence, viz. *If Reports be true; or, I firmly believe; or, Its probable so: And as to George Fox's saying, Friends, keep your Meetings* (that's Answered before (in the Answer to the other Certificate) satisfactorily to such as are of an honest Mind, and *William Rogers* as to proof to his Charge against the Innocent is yet in the foyl, and makes his Works, and theirs, also of Party with him, ridiculous in the Eyes of the wise in Heart, who cannot but be ashamed of him and his Work too.

Here is yet one more that appears to his shame, in abetting *William Rogers* in his malicious detestable Work, his Words are as followeth

I Do on the occasion aforesaid declare, that I remember that *George Fox* did depart out of the Meeting aforementioned, a considerable time before the Meeting broke up, and at that time Friends were attended with Persecution; I do also remember that mine Uncle *Dennis Hollister* did acquaint me, that *George Fox* did advise him to absent himself from Meetings in the time of Persecution.

Samuel Hollister.

Answer, This Evidence also is short, like the rest, and is not answerable to the Charge, no mention being made of any Persecutors coming up the Stairs whilst *George Fox* was speaking, or that he left speaking on a sudden, and hastened down, &c. and manifests *William Rogers's* Charges suspicious, if not altogether false: (which however afterwards we doubt not but to do) Who said, *That the Officers came up one paire of Stairs whilst George Fox was speaking, and that George*

Fox on a sudden left off speaking, and hastened down another pair of Stairs, &c. which manifests either dimness of sight in *William Rogers*, or that his prejudice and jumbling restless Work he hath made in the Envy that lodgeth in him, hath infatuated his Understanding and Memory, that he forgets himself, or otherwise we may conclude, that his Wickedness is such, that he often matters not what he saith, to the running down of such as he sets himself against; the Lord doth take notice of these things.

And it is not proper, discreet nor evidential for *Samuel Hollister* to bring up the Words of his deceased Uncle (to make an Accusation thereof against the Innocent) who was a Man of that Gravity, Wisdom and tenderness of Spirit, as some of us can testify, that we believe that he would have abhorred to have appeared on this wise against an Elder, but have given him more Gospel Order, if true, then either *William Rogers* or he hath done. Did *Samuel Hollister* ever acquaint *George Fox* with what he heard his Uncle say, touching this matter that he has brought in Charge against him, and put it into the Hands of an open Enemy to Truth, and *George Fox's* Foe, to be put in Print on Record to Posterity against him? Where is the Christian Dealing and Gospel Order which *William Rogers* hath blamed others for being deficient in, on *John Storie* and *John Wilkinsons* account, *Who in order to get a Judgment against them, saith he, gave forth Charges behind their Backs, that Judgment might be brought forth against them unheard?* We can tell *William Rogers*, that his, and his Certifiers Case is far remote from that in relation to us, whom he hath placed a Judgment upon in Print to Posterity, on the account of our dealings with *John Story* and *John Wilkinsons*, as hath been evidently manifested in this Treatise already; for we say, *John Wilkinsons* and *John Story* were acquainted with proceedings intended concerning them, by the Advice and Order of the Quarterly Meeting, in pursuance also of Advice from Grave and Ancient Friends from *London*, a Meeting was appointed that they might be heard, and they had liberty granted to make their Defence, and to make their Objections against the Witnesses if they pleased, and that all things might be examined Face to Face betwixt them and those appearing on the Truth, and on the Churches behalf against them, which they were acquainted with, yet they contemptuously refused to appear, in the ambition of their Hearts, and shut themselves from the privilege of being heard, and justly therefore exposed themselves to the sentence of Truth through Gods People against them: Let these Certifiers and Accusers also be asked, whether ever they acquainted *George Fox* with what they intended to do in relation to Charge and Evidence touching this matter? Did they give the privilege of a Friend and Brother in Truth, according to Gospel Order? Did they give him liberty to be heard and make his Defence Face to Face, according to judicial proceedings, that he might have the liberty to have cleared himself, or given that satisfaction which the Truth, and the Gospel of Christ required, before they published him in Print to Posterity? If they have been deficient in this matter, they have rendered themselves to be out of the Doctrine of Christ, Obstructors (yea Despisers) of Gospel Order, and the Rule of common Societies; Accusers of the Innocent, Parties with *William Rogers* in his malicious Work in criminating on this wise, and their Evidence (if any material had been therein) not to be regarded by Men fearing God, Lovers of the Christian Religion, and the Society of Brethren in the Spirit of Truth; and that their Works cannot but be despised, and cast out as the unfavoury Salt, good for nothing, but to be trodden under Foot of Men

Men. And to that in all Consciences we can appeal, where these things may come to be taken notice of, whether it be not clearly demonstrated, as the Sun that shineth at noon Day, that this Work of *William Rogers's* hath proceeded from meer Malice, & seeking occasion against the Faithful, whose Testimony stands and lives against his and his Abettors backsliding State, at which they fret and fume, and tugs to and fro, and fastens themselves the more thereby, to their greater Shame and Reproach in the pit of Infamy and Disgrace, which they would have had others cast into.

And for a further manifestation of the fallacious Work of *William Rogers*, and those of party with him, (as their Words demonstrate, which have bewrayed them) in this concern relating to *George Fox* his leaving the Meeting at *Broad-Mead*, in the City of *Bristol*, after the manner that they would charge him with: We think meet to Insert here the substance of a Certificate given forth on the aforesaid occasion by Twenty eight Persons, and Friends to Truth, in the City of *Bristol*, several of whom some of us knows to be Persons of grave and solid Deportment, Men of good report in Truth, and of a good conversation and repute amongst all sober Men; whom although *William Rogers* in his Paraphrasing discourse upon their said Certificate, doth most abusively (below the Spirit of a Man) render them, we are satisfied it shall stand touching this matter of *William Rogers's* false Charge (by all we can any way observe) an Evidence for *George Fox's* clearness therein, in the Consciences of all the Faithful to God every where, who comes to have the knowledge thereof, with the Circumstances that relate to it.

The Charge was thus. *If when the Persecutors came up one pair of Stairs; whilst George Fox's was speaking, he had not been of such a Spirit (which some may call distrustful and despairing) as on a sudden to step down, and hasten out of the Meeting, at a back pair of Stairs, which he once did, of which mine Eyes (with many more) were Witnesses.*

The Substance of the Answer of the aforesaid Friends is to this effect, viz.

WE have this to say, who were generally all of us at all or most of the Meetings which *George Fox* was at there, That we never knew, or can remember, that any Persecutors did come up the Stairs, whilst *George Fox* was speaking; so as to occasion the ceasing of his Testimony on that account. And for a further confirmation of *George Fox's* clearness against this malicious Charge they add, *viz.* 'And this Testimony for him we have in our Hearts, as a Man remote in Spirit and Example from any such Practice of flying in time of Persecution though now charged therewith by Apostates; &c.' And this we thought fit to insert, as Persons concerned, for the vindication of our dear Friend *G. F's* Innocency in this Case, according to the best of our knowledge and remembrance, who never saw any just occasion for such a Charge as *W. R.* hath aspersed him with, &c.

Now we leave this matter before the honest Hearted, where this may come, to consider, whether (*George Fox* himself having denyed the Charge as false and malicious) we have not much more ground (on *George Fox* his Account touching this matter) to give credit to *Charles Hartford*, *Charles Jones* and *Richard Sneed*, (and the twenty five Persons more) of known Credit and Repute, and Men of peaceable Spirits, and tender, with respect to Truth and the fellowship therein amongst Brethren; who understanding that *William Rogers* had given out a Charge on this wise, amongst many others, against *George Fox*, and had in Manuscript sent

sent it abroad up and down the Nation, had a concern of Spirit in the Vindication of Truth, on their own free accord, to give forth the relation aforesaid; then to give credit to these few Certifiers on *William Rogers's* account, against an Elder in Truth unheard, and behind his back; Who also have given Judgement against him and thereby manifested themselves to be Parties in the Design Printed as a Record to Posterity, from their own particular belief, in a Criminal matter of such a tendency as this appears to be; And shall leave to the Righteous God to clear the Innocent in all Hearts; and that the Guilty and Blood Suckers of the Lambs of *Jesus* may be manifested to all, that the Lambs may be aware thereof.

And for a further manifestation of *George Fox's* Innocency touching the charge of flying in the time of Persecution, we refer the reader to *George Fox's* tender and simple Relation there, in his Answer to *William Rogers's* smiting Queries, and should be glad, that all the tender Hearted, who are void of Prejudice, had the opportunity to look over the same, believing that the tenderness of the Mans Spirit in the Life of God is such, that it might be able to convince all Gainsayers; yet such hath been the wickedness of *William Rogers's* Spirit, in his paraphrasing thereupon, to help his Work thereby, that he hath taken hold of pieces thereof here and there, that he could any way bend to the Advantage of his so charging, and the rest of the Words that might make out *George Fox's* Innocency touching the matter, them he for the most part quite leaves out; all which to insert, together with what might be said to his perversions and ungodly deductions therefore in his *Rejoinder*, would trouble the Reader with more then in Conscience we are bound to do, or then there is any occasion for, either with respect to the clearing this reproached and approved faithful Servant of God, (and for *Jesus* sake to every little one) *George Fox* from the wicked Accusations alledged against him touching this matter, together with the rest spoken to, or as any way needful to manifest *William Rogers's* evil Mind, for they are dark who see him not, having occasion to be concerned with him.

Yet we desire to be born a little, in giving the Reader a short account of some Passages that *George Fox* met withal that Morning before he came to the Meeting, that the Charge against him relateth to (which *William Rogers*, in his *Rejoinder*, denieth not one Word of, as to the substance thereof; yet how therein by his perverting and drawing ungodly Inferences therefrom, how he makes that plain and honest Relation to look, it would make ones Heart to tremble) only in a few Words by the way, whereby to remove the dubiousness that seems to lie in the following Case, that *William Rogers* would make a Charge upon against *George Fox*.

William Rogers saith, That *George Fox* in an Answer to him saith, I remember I was sitting in a Meeting at Bristol when another was speaking, & the Souldiers came and took him away, and I kept the Meeting afterwards. And yet (saith he) *George Fox* saith, There came no Souldiers nor Officers into the Meeting whilst I was there, nor any before or after that Day.

William Rogers makes a great ado about this, and says, He that runs may read, that in some cases *George Fox* matters not what he saith.

Now we say to remove this Ambiguity, and also to manifest *William Rogers's* watching for occasion, in which into Confusion and Mistakes he runs himself; It may be noted that these two Relations appertain to two several distinct Meetings, at one of which when the Officers came in *Alexander Parker* was speaking, and they

they took him away, &c. And at the other, into which no Officers came, when George Fox came in, Margaret Thomas was speaking, and afterwards ceasing, George Fox kept the Meeting, as it was said in quietness till the end of it, which Meeting the aforesaid charge of flying we perceive relates to; these two distinct Meetings and Occasions may be easily observed out of George Fox's two former Answers, which William Rogers, but for his haste and lusting to Envy, might have seen, and thereby had occasion to have covered his bustling distracted Spirit; if William Rogers deny this, it may be further cleared, as occasion may be seen.

And now touching George Fox's coming to Bristol to the Meeting, on the Account whereof William Rogers lays his Charge against him — George Fox saith, 'I lay at Edward Pyot's House, a little way out of the City, and that Morning several Friends came from Bristol, and desired me not to come to the Meeting that day, for the Souldiers intended to come, and said also, *What were they? if they were taken it were no great Matter; but they would not have me to come except I were eternally moved;* I reserved my mind to my self, and bid them go away, and did not say I would, or I would not; but afterward I said to Edward Pyot, I would go to the Meeting, and one should stay to go with me through the Fields, and he said, *Hi, Son, Edward should go with me:* So walking through the Fields, I met Dennis Hollister, and Thomas Goldney; Dennis Hollister said, *What would I go into the Mouth of the Beast!* and Thomas Goldney Smiled at me; I bid them walk by, because many People were walking there. Afterwards I met George Bishop, who said, *What would I go into the Mouth of the Dragon!* (Note, these were the most eminent Friends in the City in many respects) I bid him also walk by; and they did all they could to stop me; so I went on, and passed into the Meeting, and Margaret Thomas, as aforesaid, was speaking, but had soon done, &c. and a Precious, Glorious Meeting we had; and when I was clear (meaning in Testimony) I was moved to Pray; and when I had done, and step down two or three steps, I was moved return back again, and stood up and told them, Now they might see that there was a God in Israel, that could deliver, and so I step down to go away; and Friends began to bustle out, and I said, Why did they bustle and make that throng, and George Bishop said, *It was time to break up the Meeting;* and so I came down the Stairs, and there was neither Souldiers, nor other Officers that I see or heard of that day, nor none such like, and many Friends and People were in the Street when I came out.

Now this plain and honest Relation (as in Christian Charity we look upon it to be), being considered upon, which William Rogers also contradicteth not, though he labours abusively to mar the Face thereof; we say again, by leaving out many of George Fox's Words in his reciting thereof; and so making his own Construction thereupon, and thence most inhumanly infers; we desire it may be observed, whether it may not be reasonably concluded, that the Charge W. R. hath framed up, is not only absolutely false, as the foregoing Certificate under the hands of so many honest impartial Friends (manifestly over-balancing what W. Rogers's indirect, smiting and accusing Certifiers have said) doth demonstrate; but that also the Charge is notoriously wicked, with respect to the Circumstances observable upon the Exercise that George Fox had amongst Friends that day, touching this matter, as his tender Relation doth declare; signifying how he was wrought upon to have kept him from the Meeting that day, by some of the most eminent Friends then amongst them, and several more; and yet notwithstanding all, in that he did go,

signifies, that he was of such a Spirit as contemned the least shrinking in Suffering times; although *William Rogers*, this grand Accuser of the Brethren, is basely Guilty in that matter, as he hath confessed, by making away his personal Estate, that the Spoilers might not come thereat. And what silly Malicious Work this appears to be, seeing *Thomas Goldney's* Wife (a principal Friend at that day (together with *Mary North*) who probably might be privy to these Transactions, that she may asperse the Innocent, if she could any way do it) thus bewrays her own Husband's weakness, with the rest of them, on this wise! And if these, before made mention of, had prevailed upon *George Fox*, to have got him that day to have stayed from the Meeting, as they laboured to do, what Work would they have made of it, its easie to see.

And let it be considered whether this case in relation to *George Fox's* supposed Weakness in Suffering times (and yet not proved) can in any respect be comparable to *John Story's* leaving the Meeting, to the grief of Friends, when Souldiers were at the Door, ready to break in, and hid himself in an upper Room, till the Souldiers were gone, and took some Prisoners with them; and in leading a simple People, by his example and allowance thereof, into holes and hidden places upon the Commons in Suffering times, which hath been to the grief of the said Meeting, as many of them have since confessed, and condemned the same; although *John Story* and some more justified it.

And although *William Rogers* is not ashamed, but hath the impudence to charge *George Fox* upon the Evidence of, *If reports be true*, to be the greatest flyer in time of Persecution that ever he heard of professing Truth; and being charged as a false Accuser touching this matter, what pitiful proof he yet brings, never a Testimony in evidence answerable to the Charge, more like Malicious Imiting, then any solid proof of the matter; neither is the Evidence valuable in the sight of the upright to God with respect to the Certifiers themselves, being manifested to be of the prejudiced contentious Company, Parties with *W. R.* and the rest of the factious sort, that have occasioned Discord and Trouble in the Church of Christ, in opposition to the Life of Truth, and the Unity of dear Brethren; and *W. R.* also might easily have seen his mistake in giving *G. F.* the Character of the greatest Flyer in time of Persecution that ever he knew, if he do but compare him with *J. S.* and them of party with him, of the Meeting he belonged to, there hath been enough amongst them to stop his Mouth with, and go no further against him touching this matter, and let all *William Rogers*, Certifiers, (and indeed Accusers they may be reasonably called) be asked whether ever any of them spake to *George Fox*, about this matter they charge him with) or ever to his Face shewed any dislike of his so leaving the Meeting; as they are pleased to assert, saying, *That they believe he left the Meeting, that he might not be taken Prisoner that day*: We never heard of any such orderly proceedings amongst them; the Lord in the sight of, that in their Consciences will plead with them for such Work as this; we desire they might be forgiven, and things not laid to their Charge, as their desert hath surely been.

William Rogers makes an Accusation against *George Fox* also by a smiting Query concerning a Meeting at Ringwood, which *George Fox* was at many Years ago, charging him about his flying there, and undertakes here to concern himself with it, that he may find Work for his smiting Tongue, which Accusation being denied by *George Fox*, in relation to any evil fact done by him touching the same; and *William Rogers* expected to have made sufficient proof thereof, which in his Rejoynder he

he hath not done, there being also a Certificate from the Friends of the said Meeting fully demonstrating *George Fox's* clearness against *William Rogers's* abusive Charge, satisfactory to all the honest hearted Friends to Truth, who have inspected the same; we shall not therefore much concern our selves therewith; yet this may be very reasonably observed, that notwithstanding the Certificate from the Friends of the aforesaid Meeting, to the clearing of *George Fox*, and *William Rogers* totally deficient in the matter of proof against him, (but that he can, (as he is wont) say, *If Reports be true*) yet the unplaceableness of the *Mans Spirit* is such, that he hath undertaken by perverting *George Fox's* Words, and misconstruing the candid sence of *George Fox's* relation touching the same, to make Deductions therefrom, which neither the scope of the Words themselves, nor any thing relating thereunto, under any Christian and Charitable Constructions in Reallity and Truth can be deduced: We should be glad that the honest hearted had the opportunity of reading over *G. Fox's* Answer in Manuscript to *William Rogers's* smiting Queries, and the Certificate from the aforesaid Meeting, touching this matter of Charge about *Ringwood Meeting*, and then to observe the Work *William Rogers* hath made about the same, by his perverting and falsly inferring therefrom; It may be easily seen from whence he is, and whither he goes, what his Motion and Center is, and by the Work he hath had in Hand many will be made to say, from the sence they shall have of him and his Work, *That it hard for Record or Age to find an equal to him.*

The Reader may remember that at the beginning of his Paper of Smiting Queries and Charges, *William Rogers* alledged against *George Fox*, thus — *Benjamin I Query of George Fox, Whether he doth remember, that when the Soldiers, or other Persecutors, come to a Meeting in or near London, at a certain time when he is there, he did not go out of the Meeting, and brook himself to an upper Room, or Cuckloft, far so I have been informed he did, by a Person of known Credit, who was at the Meeting.* This is the substance of the Charge.

Answer, It may be observed here is an Information relating to high Charge against *George Fox*, beside one single witness, (he pretends to no more) contrary to the Apostles Directions (which manifesteth him to be of another Spirit than the Apostle had) as well as disorderly published, nor having first dealt privately with him.

George Fox also denieth the same, as a false Charge, which being matter of high Accusation (as *William Rogers* confesseth Queries may be) in all reasonableness *William Rogers* ought to have proved it against him or have acknowledged his Spirit wrong in so doing, but we find not in all his *Rejoinder* any proof made thereof; nor any Certificate produced from that Person of known Credit (as *W. R.* said of him) to make good this smiting Charge. We refer the Reader touching this matter also, to *G. Fox's* Reply, in Manuscript, to *William Rogers's* smiting Queries for satisfaction.

This also manifesteth upon the whole matter relating to Charge against *George Fox* for flying in time of Persecution, that the Charge is not only malicious but false, and most unchristianly abusive, arising out of the wicked prejudice of his Spirit, from whence all this bad stuff hath come, in the Face of Meetings, Country and Nation, thus impudently to impeach an Elder, contrary to Gospel Order, the Rule of Christianity, yea and of human common Societies, in opposition to the Sence and Testimony of many Faithful, Undirected, Impartial, Grave and Sober Friends

Friends of Gods Truth, who in one Heart and Conscience stand up in Evidence for *George Fox's* clearness in the matter of the Charge against him, over *William Rogers's* Head and Work, together with all his prejudiced, incompetent Certifiers and Witnesses; and it is our firm belief, that in the sight of all sober People, who have seen and tasted his doings, that he stands detected as a false Accuser of our Brethren, and one that hath set himself (we cannot but often say,) to work Mischief in the Church of God, if possibly he can do it, which will be his Burden one day, very heavy to bear.

And his unchristian Constructions, which in his jealous Mind he makes, from which his perverse Deductions are drawn, upon the honest Relations aforesaid, by *George Fox* given, and upon the Testimonies of Faithful Men on his account, we tread under our Feet, as the Works of Darkness and Death it self, as to the Life of God and the first Love, as by his paraphrasing scurrilous Language in his Discourse is clearly seen.

William Rogers further goes on to manifest how he seeks occasion against *George Fox*, and saith in his *Rejoynder*, That *George Fox* informs him, that some said his Papers were not worth Answering: And seeing *George Fox* (saith he) hath acted contrary to their sense, What is become of their Unity now? and whether this doth not shew their Confusion? and the rather because *George Fox* saith, Thy Charges being false and malicious, I take the less notice of them. And further (saith he) I take notice that this is one sign that the Word of the Lord in *John Wilkinson* is fulfilling.

Answer, Whether this be not sorry Work, let him bethink himself, and then speak, he surely loves to be busy one way or other, when such poor drudgery Work as this he is glad to be concerned in; We say his Charges being False and Malicious according to *George Fox's* Words, he weighs them as a little thing, they touch him not, and all he can say against him, when he hath said his worst, he treadeth upon, without notice taken of them, as to hurt his Life or break his Peace with God, or lessen his Reputation amongst the Faithful; he may go on, and what he hath to do, do it quickly, for his time is far spent, and the Damnation slumbers not.

But doth he say, That *George Fox* and his Party are in Confusion, because, notwithstanding, some say his Papers are not worth Answering, yet they are Answered, he says.

Answer, We say it again and will stand to it, that his Papers were not worth taking any notice of, with respect to himself, and the baseness of his Spirit, as a Man given up of God, and hardened for Ruin; neither are his smiting Queries, that his Paper is filled with, worth regarding, being manifestly seen to come from a wicked, prejudiced, malicious Mind, that discovers themselves, and the Spirit from whence they come, to the wise in Heart who sees beyond all, and in as much as that the Lord and his People were clear of him, if no more had been said, nor he and his Papers taken notice of; yet for the more clearer manifesting his Spirit to all, and his unchristian doings, that all might beware thereof, as also for the removing the stumbling Blocks out of the way of the weaker sort that are laid thereby, and that they that are yet without may not harden themselves because thereof, and for the letting him see his own Confusion, Contradictions and Inconsistencies therein, that he might take notice and fear; otherwile, that Coals of Fire may be heaped upon him, if he repent not; that upon these Considerations, *George Fox* should find it with him in his freedom to put an Answer to it, whereas the Confusion he speaks of, let him consider and speak?

But

But *William Rogers* saith, *This is one thing he taketh notice of to be a sign that John Wilkinsons Prophecie is fulfilling.*

Poor Man! Is this the shift they are glad of to hide *John Wilkinsons* false Prophecie withal, viz. That those who were not of Party with *John Story* and him in opposition to Church Care, but testified thereunto in the Name of God should be brake to pieces? A poor shift indeed! which *John Wilkinsons* can never thank him for, for it brings his Testimony and Prophecie into the Dust, if the fulfilling of it must center in this: But what doth *William Rogers* say in relation to the dealings of Almighty God concerning the Rebellious, that are not worthy of the Lords forbearance and long suffering towards them, nor their Works worth taking notice of? and yet the Lord waits to be Gracious, and would heal their Backslidings, as was testified of from him in relation to the backsliding Jews: Let him take heed of bringing the Power and Kindness of the Lord under his Judgment, for the Lord will not hold him Guiltless in so doing: Dare *William Rogers* say, That the Lord was divided against himself in the exercise he had with them far beyond their deserts, or any worthiness in them of the Mercies that waited over them? What absurdity is this to attribute the fulfilling of *John Wilkinsons* Prophecie to such a matter as this, that is so common with the Lord and his dear People also.

William Rogers may know that its their own Case, and is coming on their own Heads, they are in a divided Spirit, broken off from the Life of God, and Unity of Brethren in the Spirit of Truth; and many of their own Pertakers comes away with joy, their Kingdom totters, whose fall will be great, its Foundation is rotten, & it cannot stand; several of the few of them that remain are beholding with fear, the Structure which they have framed, & are making a way to escape with their Lives: They who love the Lord and Righteousness will quit their Hands of this ungodly Work that *William Rogers* is so desperate in, let him look about, and those few that yet sticks to it, many are cut off on every Hand, and the Hearts of the great Ones begin to fail them, for they can find no Hands in the day of Battel; God of a Truth will blast their Design forever, let them go whither they will for help, its all in vain, the Desolation of their Spirits Work is determined of God, and they'll perish forever, if they repent not: The wise in Heart sees how they are looking about them for help any way, and bemoan them for the ancient Glories sake that some of them were covered with;

Let *William Rogers* be asked what he says of his great Confederates at *Chippingham* in *Wiltshire*, the place of *John Stories* great Interest? and what he says of their Letter sent to *Jeofrey Bullock* in *Suffock*, the old Apostate, that was publickly denied of Friends for denying that *Christ* that dyed at *Jerusalem*, and hath been a publick opposer of Truth in Friends Meetings several Years: In which Letter they applaud him, and his Blasphemous Books, being (as they say) affected therewith, and desires Correspondency with him, and to have some of his Books, in opposition to the *Foxman* Party and Orders, as they contemptuously speak of him and the Churches Care; we may have occasion hereafter to insert the aforesaid Letter to *Jeofrey Bullock*, and discover his Spirit by the Works thereof: *William Rogers* and them of Party with him may think their Case sad and disparate, when *Jeofrey Bullock* (and the Apostate *John Pennymen*, who spreads abroad *Jeafrey Bullocks* Books against Truth, and the Friends of it) becomes *William Rogers*'s and

his Confederates Friend to associate with; and they are glad to solicit him to their aid, as their letter to him plainly imports; surely it may be said, their case is bad, and their Design can never be blessed; that's upheld by such a spirit as this; Oh it were well if any of them would yet truly be turned to God, that they might yet be healed.

William Rogers further goes on his smiting Work against *George Fox*, which he takes occasion to appear in, from some of *George Fox's* Words, and saith he; — *Now I come to take notice, of a Postscript written by George Fox in these words, viz. Here follows mine Epistle that hath touched thee* [meaning the Epistle to Friends (formerly inserted) relating to faithfulness in the time of Persecution] *which (saith George Fox to William Rogers) thou makest all this Work and Writing about; who would make me Inconsistent with my self; and so mightst thou have done the Apostle, who one while Circumcised and afterward forbade it; who one while said they should not judge one another about dayes, and Meats and Drinks, and afterward judged them for it, who made it their Principle so to do.*

These few Lines (saith William Rogers) do manifest that George Fox doth not divide and distinguish as he ought to do; if he be not Ignorant of the Scriptures, and of what I have writ, and what his Name is to: And to prove what he seems to hold forth against George Fox, he saith, I find no where that ever the Apostle forbade Circumcision in the same case in which he practised it.

Answer, Its to be admired what this Man would fetch up, or frame matter of to smite with (though thereby he demonstrates sometimes his own folly) for we say, where doth *George Fox* say that the Apostle did so: Nay we do affirm that *George Fox* doth plainly shew that the Apostle did not forbid Circumcision on the same Account, or in the same case in which he practised it: and so for *William Rogers*, to say he finds it so no where; is the same, and no otherwise then what *George Fox* saith; wherein then is *George Fox's* Ignorance of Scriptures, and what his Name is to, &c? If *William Rogers* knew rightly what himself says, he might see how he runs himself into Confusion, and makes himself Work with his own Shaddow.

George Fox intimates, that the case in which the Apostle practised Circumcision, and tenderly bore it for a season, was because of the hardness of the Hearts of some (in the days of the Churches infancy and gathering to God, that could not easily be brought off from Circumcision; and least his very much pressing the unnecessariness of it, might have hardened some that used it, against the Truth; and because also of the tenderness of some others that had made some Conscience of it, in Zeal (though without knowledge, as some of the *Jews* were said to have) therefore also did he forbear, and some little practise it; and bid the believing *Jews* in the day of that weakness amongst them, to be cautious of judging one another therein, and in Meats and Drinks, and the like. These were the Cases in which the Apostle practised Circumcision, and bore with the tenderly weak in those matters.

And the other case in which the Apostle judgeth them in, it was (as *George Fox* says) when some who were come to see the nothingness of Circumcision, and observing of Days, and the like, with respect to a Gospel Dispensation, and Salvation by Christ Jesus, and not of Works, &c. and afterwards turned thither again, pretending it to be their principle, and make a Sect of it: Then the Apostle expressly forbade it, saying,

saying, *If you be Circumcised Christ shall profit you nothing*, and he said also — *And now after you have known God, or rather are known of God, how turn you back again into these Beggarly Rudiments, the observing of Days, and the like.*

It is one thing, we say, in the Infancy of Truth not to see ones way out of the practice of some things Erroneous, and an Exercise of Conscience may be in relation thereunto; In which case great forbearance, and tender dealing with such in the Spirit of Meekness is profitable.

Its another cause when after Convincement, and an understanding be given of the evil and unprofitableness of some thing in order to Life and Peace; and yet to stand in the Observation of those things; or being once redeemed therefrom to turn back thither again, and say its their Principle, and make a Sect of it; in this case Truths Authority comes to be exercised, and the Judgment thereof placed: And this is the substance of what *George Fox* intimates touching this matter which *William Rogers* makes so much quarrelling about.

And had the case on *William Rogers*, *John Story* and *John Wilkinson*, their Account in Relation to Church Care, Government and Order therein (which all this ado hath been made against by them) been the case of tenderness, or want of seeing the necessity thereof, because of the Infancy as to Truth, that they might have been in; and that they had been tender in their Spirits under a fear to have offended the Lord, his Church and People, under a mistake in themselves (that Simplicity would have been Jealous of) then would they not have wanted all possible forbearance every way, to have done them good; but this was not their case in any respect, as their Testimonies and Works demonstrate: They were not the Weak in their own Eyes, for when they were in the first Love they were not ignorant of the necessity of Church Care, Order and Government amongst Gods People in this Gospel day; Witness *William Rogers* Subscription amongst many Brethren to a Paper for the promoting the same, and encouraging Friends therein, inserted in the first part of this Treatise; and *John Story* his hand amongst the Brethren also on the same Score; *John Wilkinson* owning the Papers given forth by *George Fox* as Directions touching the same, as very good and useful to be practised: They were not humble and passive in the day when they begun to stumble thereat, and turned back therefrom to indulge a wrong Spirit in a fleshly case in themselves, and such as hung upon them, or were gratified thereby; much need not be said here, what is already inserted in this is sufficient to satisfy touching this matter; and *William Rogers*'s Book also fully demonstrates what obstructions he lays in the way of it, and what contempt he puts upon the care in the Church of God, used amongst the faithful, that all this clattering Work hath been made by them against; in a word, they are manifested to be such, as are gone back again from their first Love and Zeal for Truth, and the Power thereof; and the concerns of the Churches Advantage and Peace is not of weight upon them; but the old liberty in the fleshly part is that they would be indulged in, wherein Antient Testimonies for the Truth comes to be departed from, to the dishonour of Truth, and the holy way of God, to the Grief of Gods People who keeps faithful to him; and this is the case that the Truth cannot allow any such in, but the Judgment thereof, in the Spirit of *Jesus*, wherein Authority and Rule, stands is placed there.

But again, to the matter we were upon; Let us see from what, touching *George Fox*'s instancing *Pauls* sometimes using and allowing Circumcision, and in some cases judging it, *William Rogers* fetcheth his smiting blows against him, for that's the

Work he is concerned in ; *William Rogers* infers from this, and saith, *It appears, that the actings in some things according to ones Principle in matters of Conscience were condemnable ; when the practising things not according to ones Principle in matters of Conscience might be justifiable in George Fox's sight, or some of party with him.*

Answer, we say, this is a gross Perversion of *George Fox's* Words, and a false Application from the Apostles Practice, and *George Fox's* instance, nor any way deducible there-from : And we require *William Roger*, if he can, to make it out, that ever *George Fox*, or any of them that are of his Spirit, and in Fellowship with him, ever justified any in the practice of things against their Consciences, or disallowed any thing practised by any who acted the same from a clear enlightened Conscience ; for it is denied by us ; affirming alio, that it is a smiting Accusation in Contempt of Gospel order, and the Power of God.

But what is this in Vindication of their practizing in Opposition to Church Care, and the Government of the Spirit instrumentally in the Church of God ? although they may say its their Principle so to do, or they are not perswaded in their Consciences to Act otherwise ; Certain it is, that this is a false application from the Apostles Practice, and *George Fox's* instance, in relation to the allowing of Circumcision amongst the Weak for a time, in the Infancy of the Church of Christ in his day.

But *William Rogers* says, *forasmuch as George Fox instanceth the matter of Circumcision ; as if the practice, or not practice of such things, were grounded meerly on the Apostles Permission ; And so by that Example George Fox may do the like &c.*

Answer, This also is a gross perverting of *George Fox's* Application from the Apostles practice ; let him prove (or else lay his Hand upon his Mouth with shame) that *George Fox* hath charged the Apostle, that the practising or not practising of Circumcision was grounded meerly (as he expresth it) on his Permission : We deny that that is chargeable on *George Fox*, nor can it any way be deduced in any Christian sence from his Words, as relating thereunto : *George Fox* expresth plainly on what Accounts, or in what Cases the Lord let the Apostle see Circumcision was to be born with ; and in what Cases and when to be declared against : *William Rogers* manifesteth great Ignorance sometimes as well as gross Wickedness : And we say also its a false inference that *William Rogers* makes upon the Case of *George Fox's* bringing the instance of *Paul's* allowing or disallowing of Circumcision ; and out of all Christian Charity deduced, viz. *As if the practising or not practising of some things (wherein Conscience also might be concerned) were grounded meerly on George Fox's permission ;* These ungodly Reflections, and groundless Accusations against *George Fox*, or any of Gods faithful People, we deny and judge, in the Name of the Eternal God, and they shall lye as false Malicious Charges grounded upon his false Applications and unchristian inferences, and which the scope of *George Fox's* words in any charitable Construction bears not ; and they shall lye upon *William Rogers's* Head, as marks of an Apostate spirit that others may be warned by him.

Several things more might be observed (which we shall pass by) from *William Rogers's* paraphrasing ; on *George Fox's* tender Discourse which he calls his *Post-script* ; whereby to manifest *William Rogers* to be given up to serve a quarrelling Spirit, contending against the simplicity of the naked Truth, and the Innocent to God, who keep in the Power ; and from his own Works already discovered, and from what hath been observed, and spoken to already out of the matter that he hath in Words and Writing been concerned in, and exposed the same on publick

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Record to the view of all; his Spirit and Work is so clearly discovered to be out of the Life of God; that little more need be said for proof thereof.

Some other things there are in *William Rogers's* aforesaid Book relating to charge against *George Fox* and other Brethren, which do not come so much within the compass of our knowledge; but that some others may have a more perfect knowledge thereof, neither are we in that Capacity, with respect to distance from the places where the Passages relating thereunto, have been transacted, and therefore uncapable for the examination and finding out what matter of Fact can be chargeable on the score thereof, against those whom in the matter of Charge *William Rogers* points at; therefore we shall leave them to what may be said by others, more particularly on the score thereof, according to the Capacity they stand in, not doubting (from the knowledge that we have of *William Rogers's* Spirit, detected by the Fruits thereof, as manifestly appears through the Work he hath made; as also from the undoubted knowledge and belief that we have of *George Fox's* Innocency as to the matter he hath impeached him upon, which we have had the knowledge of, or are easily capable to understand, and from his own Writings on the account thereof) But that *William Rogers* (as in this our Treatise upon the matters that have fallen to our lot to be concerned in, is evident) will be manifested after all is done, to be the false Accuser of the Brethren, and subjected to an Antichristian Power, wherein he hath laboured to work Mischief in the Church of God, to lay Stumbling Blocks in the way of the Simple, and to cause the Name of the Lord to be evil spoken of; and that *George Fox* and the other Brethren he smites at, will be manifested to have kept their first Love in their Integrity for God and his pure Truth, and that the innocent tender care in the Church of God remains with them, which God will bless them in, and the Church of Christ is comforted because thereof: The most of the Accusations against him and others by Name, and against the Church of Christ in General, which we have not herein spoken to, are treated of by our Brethren of the Second Days Morning Meeting at London, as in their Book called, *The Accuser of our Brethren cast down*, is demonstrated, to the satisfaction of Gods tender People.

One thing more we cannot but take notice of (which peradventure *William Rogers* aims at, in his charging *John Blaykling* with giving forth a false Certificate against *John Story*) which he hath inserted in some part of his Printed Book, as also in several Manuscripts some Years ago, relating to Charge against *Robert Barrow*, *John Blaykling* and others, particularly in a Paper which he sent to London from *Bristol*, he writes thus, viz. *Robert Barrow and John Blaykling are Men of evil Lives; because, saith he, they have subscribed a false Certificate against John Story, &c.*

William Rogers to make good the Accusation against us, saith thus— *John Story was said to be one that justified the separate Meeting, and to prove it (saith he) a Certificate or Testimony in Writing was produced under the Hands of six Persons, to prove that John Story had been at a separate Meeting at William Chambers's House; Which (saith William Rogers) at first seemed to reach far (meaning to prove John Story to be one that justified the same) but presently (saith he) it came to be of no credit to many, because John Story solemnly affirmed, that he never was at those Meetings in a separation from the Monthly and Quarterly Meetings.*

To which we answer in Manuscript thus, viz. When *John Story* hath said all that he can or dare say, as to a denial of having an hand in, or encouraging the Se-

paration in the *North*, before the Throne of God he shall stand detected and condemned as a false deceitful Man, for in his Conscience he knows that it is so; and his subscribing of his Name to the Paper in the *North* against the Practice of our Monthly and Quarterly Meetings, and intimating their purpose to withdraw and do their business amongst themselves, with their chosen Men, without us, &c. and their withdrawing upon it, and setting up a Meeting amongst themselves to do business in, as there might be occasion, and keeping the same up occasionally to this Day, demonstrates the Charge to be true against *John Story* of having a hand in the aforesaid separate Meeting; how can it rationally be otherwise concluded,

John Story said, *He would have his Hand Cut off before he would take his Name from off the Paper for Separation.* This he said to *R. B.* *John Story's* Hand being at the Paper, the principal Man of all the separate Company, and according to their determination expressed in it, withdrew: *John Wilkinson* his fellow Companion, and an Assistant in all the contentious Work constantly meeting with them (neither of them ever (that ever we could hear of) shewing any dislike thereof; but associating themselves with them of the Separation, in their opposite Papers and Works) as a Captain, Leader and chief Agent

amongst them at every turn; surely there is not a rational Man, that hath had knowledge of the transactings of matters amongst them, here distinct from the Brethren, and *John Story* the Man in their Eye for the carrying on their Work, but he will conclude *John Story* is so far from being disconcerted in the separate Meeting, that he is the Man upon whom the dependance in order to success in the Design hath hung.

And *William Rogers* confesseth, *That when they heard that John Story had been at a separate Meeting at VVilliam Chambers's House, it went far with them, &c.* But *John Story* denying that ever he had been at any, made the Certificate of no credit to them. Their Case is bad; we say, that makes Lyes their Refuge: We are loath to say it, though it hath been too usual with *John Story* so to do; well then by *William Rogers's* own Words, the proving *John Story* to have been at some of those separate Meetings might have much satisfied them, that he had an Hand in the setting up thereof. Then (as we said in our former Paper given to them Three Years ago and more) let *John Story* be asked, and let his Conscience speak, whether he was not at a Meeting amongst them of the Separation at *Harrow*, upon business relating to Church Affairs; and another time at *Robert Arkinson's* about the matter of the Separation & separate Work? (let him deny it if he hath a Face so to do) Yea, and that their Meeting was upon business as a Church (as they esteemed themselves, though distinct from the ancient Meeting) in a capacity to do business, as justifiable in their Eye (though separated from us) as they of the Quarterly Meeting could be, &c.

We appeal to the honest Hearted, whether this be not meer Scuffling, the Work of *John Story's* creeping Spirit; Were it not more Manlike in him to confess, and stand by it, as the rest have done? (seeing they will not condemn it) And do they not manifest a blind besotted Heart and Spirit, that have chosen such a one as this for their Leader.

Well then, the weight of the matter for Evidence against *John Story* as touching this Point of his Being concerned in the separate Meeting, and a Leader therein, hangs upon his being or not being at any such Meeting amongst them of the Separation, as *William Rogers's* Words imply, saying, *The Certificate under the*

Hands

Hands of six Friends proving that he had been at such a Meeting, had some weight with them (as to that matter) till John Story had denied: And it stands not upon John Stories having been or not been at the Meeting at William Chambers's House, but upon his being at any of those Meetings with them, yea or nay: Then to determine this matter, we require William Rogers, or any of them that have been too much enclined to believe Lyes, for their satisfaction, if they desire any, and will not wilfully shut their own Eyes, to ask John Story once again, and bid him let that in his Conscience speak, whether he was not at one or both of these Meetings aforesaid; we have yet hope that he hath not that impudence as to deny it, although this be the third or fourth time, in opposition to this Charge, that we have required them to take John Stories Answer once more on this account, and yet we never had any Word to the contrary of what we have said touching this Matter.

And as to our naming William Chambers's House for the Meeting that Day, there was this Ground for it, seeing several of them that Day met at William Chambers's House first; & an honest Friend seeing several of them going in thither, not knowing but that it had been a Meeting upon the account of Worship, had thought to have gone into the Meeting, but they would not suffer him, but said, *It was a Meeting of Business*. Yet afterwards it appeared they went to Robert Atkinson's House, and kept the Meeting there for more conveniency (as we judge) and that John Story was with them, let him deny it if he think meet; and if there was a little mistake in the Relation touching the place (that the weight of the matter hangs not upon) that all this ado hath been made of proclaiming Robert Barron, and the rest, *Givers forth of a false Certificate*; we leave it to the Judgment of Judicious Men: And William Rogers in his Conscience knows, that this Information he hath been privy to three times, once in the Answer from us to his Narrative, and in another Book in Manuscript, in Answer to one of theirs dated from John Ayrey's House in Kendal; and Thomas Cam also by Words signifying the same to some of them in the South: And yet after all this to put in Print to Posterity the said Accusations against us, of giving forth false Certificates, and never contradicts our Relation which proves the whole substance of the Charge as relating to evil Fact, neither shows so much Humanity, as to insert also our Answer to the Charge, which clears the matter, as in Conscience, and according to the equal Law of doing as we would be done by, he ought to have done.

We commit the consideration of these things, with all the rest of his malicious evil Work, to that in all Consciences to take notice of, in relation to Tryal and Judgment; Whether the Matter alledged in Charge against William Rogers be not certainly true (to wit) of An Antichristian Apostate; A False Accuser of the Brethren; An Enemy to the Life and Government of the Spirit, instrumentally amongst Gods People, the Church of Christ; A Layer of Sumbling-Blocks (as much as in him lies) in the way of Truth, the Principle he pretends to; A Discourager of Christian Care in the Church of God; An Encourager of the Rebellious and Lose Sort; An Obstrueter of Zion's Peace, to the hardening of the Hearts of them that believe not, against the way of Truth; One that Gratifies the Common Enemy, that hath watched for Evil against us and the pure Truth, and One that would expose the Heritage of God, whom he is gone from, to Persecution, and what not, if the Lord were not in his way to block him up, whose Impudence hath been such, in raking up false and slanderous Accusations,

bringing them forth contrary to all Gospel Order, and Rules of Christianity, or Common Societies, (as hath been plainly demonstrated) against a People he hath been in Unity with; as the like of him hath scarcely been ever heard of in Age or Day: And as, upon a deliberate weighing of matters and things relating to him and the Work he hath in Hand, the Honest, Unprejudiced, Sincere-Hearted (exercised in a Christian Spirit) comes to find things before the Lord, and their own Consciences let them speak, and give their Judgment upon the whole Matter: and it is our sincere desire in that Love, that's born by us to all Men, that the Consideration and Sense of this Spirit's Work, may cause many to fear and beware, lest the like Temptation should overtake them, to their perpetual Ruin World without end.

And forasmuch as that *William Rogers* in the last Lines of his aforesaid *Rejoynder* (which he often Mentions in the first part of his *Christian Quaker*) intimates, that He, together with *John Story*, and *John Wilkinson*, and their separating Party, reckons themselves to be *the Heritage of God*, and that they cannot leave the way of the Spirit, of Life wherein they have begun, in expectation to be made perfect through Conformity to outward Ordinances, knowing that those who have begun in the Spirit cannot be made perfect in the Flesh: We think meet (for the further satisfaction of the Honest Unprejudiced People,) as formerly we hinted, to insert here a Letter, which (during the time of the great exercise that the *Church of God* met withal through the dividing separate Spirit that *William Rogers*, *John Story*, and *John Wilkinson* gave themselves up to serve, to the Churches grief) was subscribed by four Men of *Chippingham* in *Wilshire*, (one of whom, as we understand, is a Preacher amongst the aforesaid turbulent sort of Professors of Truth in the said Country) and *John Story's* great Correspondents and Abettors in the confederate, contentious Work; which said Letter was directed and sent to one *Jeofery Bullock* of *Sudberry* in *Suffolke*, whose horrid Tenets and Practices (Discovering the Wickedness of his Spirit) being manifested by some few Quotations out of one of his Books Printed (and spread abroad by Apostates) together with the aforesaid letter subscribed by those of *Chippingham* and sent to him, whereby it will be plainly demonstrated to all the honest Hearted, that the aforesaid *William Rogers* and them of party with him are in a backslided State, and are not such as they would have themselves rendered to be; (*viz.*) such as have begun in the Spirit and look not to be made perfect by the Flesh; or that they are the Heritage of God; or a People that keeps to their First Principle and the way of the Spirit of Life; to be made perfect therein, as they would be looked upon to be; rendring others to be departed there from; and to be such as would be made perfect through outward Ordinances &c.

The Reader may take notice, that this *Jeofery Bullock* is one that Apostatized from the Truth several Years ago, and became an open Opposer of Friends in their Meetings; Friends gave forth a Paper of Judgment against him several Years since, for denying *That Christ that dyed at Jerusalem, to be the Judge and Saviour*.

In his Book also Entituled, *Antichrist's Transformations discovered, &c.* These following Assertions are laid down.

First, *That the woman is the Soul Heart and Mind of every visible Man.*

Secondly, It is said therein. — *That there is an Invisible woman which God did make and place in every visible Man.*

Thirdly

Thirdly, It is said in his Book — That its plain in Scripture that there are two Christs.

Fourthly, Jeofery Bullock querieth — what is the fruit of the Tree of Knowledge? and he again gives the Answer in his Book, saying, It is the Scriptures.

Fifthly, He saith in his Book, It was the Man in the Mistery that dyed, which was one with the Mistery, which was the Christ of God, he saith.

Sixthly, Again he saith in his Book — It was the womans part that died, which was the Soul and Body; for he says, Eve was in the Transgression — thus far Jeofery Bullock.

We say, What Horrible Darknes, Blasphemy, and Confusion is this!

Now here followeth the aforementioned Letter sent to him.

Friend Jeofery Bullock,

Chippingham the 4th of 4th month 1679.

Friends here have seen two Books of thine, one Entitled, One blow more at Antichrist, another Entitled, which several Friends have good Unity with; But here are also a Company of called Friends, which are very much for Foxmans Order, which may be called Mens Invention, that do make it their Work to Defame and Calumniate all them as do not conform thereunto; some of which thee, and most of which we are perswaded in our Hearts are the Servants of the Living God, amongst whom thou hast a share of being Vilified to be a bad Man; although to us it's no manner of Invitation for us to give credit thereunto, but rather to the contrary, as well knowing it is one of their stratagems they always use by them they cannot proselite to their faction; but as it was once said, And my Soul enter not thou into their secrets. If thou please to send a few Lines direct it to William Dyer, we shall take it very friendll, only for a little Satisfaction.

Barnadiston and another have been here, and besides their envious Darts flies very secretly and swiftly: Also if thou please to send half a Dozen of thy Books, and deliver them to William Wescott, at the Green Man without Aldgate, and take Money of him for them, and the Charge of them, putting it to John Jones's Account, and advise William Wescott to send to him.

They say of thee that none of thy Neighbours, Friends, or others can speak well of thee; I have forgot the Title of the other Book, which defect I believe thou canst make out.

William Dyer, John Jones,
William Jones, Francis Browne,

It may be noted that since Jeofery Bullock hath received this Letter above written, he was so lifted up that he should be so much taken notice of, that he hath shewed the Letter to some of the Worlds People, and by that means Friends came to get a Copy of it; These are of the sort that promote John Story's and John Wilkinson's Interest in that County of Wilts where their Travels have been; and are they that cry down Man; and yet what sorry Men, (even one of the worst of Apostates) they set up! and are glad of him to side with them, in their backsliding and opposite Work against the Truth, which manifests plainly of what sort they are, and what their Spirit is.

The Reader also may remember what a boast *William Rogers* hath made of his standing for the Government of *Christ Jesus*, and gives several Instances of what he hath done, whereby to demonstrate the same: One whereof was his *Narrative*, as he called it, concerning a Meeting which *George Fox*, *William Pen*, *George Whitehead* and others had at the City of *Bristol* with him and several others of the Principal of them of that Spirit; Which said Narrative was subscribed by him and *William Ford*.

And to manifest that the afore said *William Rogers* is not a Man of such a Spirit as can stand in the Spirit of *Jesus*, in the Vindication of the Rule and Government of *Christ* in the *Church of God*, or be any Help or Comfort to Gods People therein, but an Enemy thereto, and that all his boasting on that wise is but a meer flourish of his vain and corrupt Mind, and not worth taking notice of.

We think meet to insert here some Observations formerly made on the afore said Narrative, given forth by *William Rogers* and *William Ford* at *Bristol*, as afore said, which was given forth in Manuscript in Answer to his afore said *Rejoynder*.

Out of which Narrative or Relation of his, touching the said Meeting, we find several things worth observing, manifesting his base unworthy Spirit, which we have given a brief, yet true, account of, from his own Words there inserted, whereby to manifest of what Spirit this *William Rogers* is, and whether he can be judged to be a Man that can be any Instrument in promoting the Kingdom of *Christ Jesus*, or be any Credit to the Holy Truth, or Comfort to Gods People, who keep their ancient Integrity to the Lord; or whether he be not clearly discovered to be one that in a backsliding state from Truths Life is an upholder of, and contender for the Kingdom of *Antichrist* (the Old Serpent, the Lye from the beginning) and as a Man given up to a reprobate Mind, many times not taking notice (as may be reasonably observed) of what he says, or whereof he affirms; and hath run himself to that disparagement, both as a Man, and as a Christian, that doubtless (about things relating to the Truth and the Principle he hath been a Professor of) he hath rendered himself such an one, as that little credit can be given to him, or notice taken of what he may affirm, manifested (as well by his late Queries, the Answer thereto, his Reply, and what hath been thereunto writ, so also) by what hereafter follows, touching the afore said Relation.

In the beginning whereof it is thus expressed by him and *William Ford*, viz.

A Brief Relation of some Passages happening amongst the People called, Quakers, of the City of Bristol, since the late coming of George Fox, George Whitehead and VWilliam Penn, with divers others of the City of Bristol; and chiefly for the sakes of those, who hearing the various reports thereof, are desirous to know the substance of Material Passages.

To which we say, Let them that love the Truth consider, whether the Words of this Prologue to his following matter (viz. *Passages happening amongst the People called Quakers*) do not much manifest, that the following Relation should either come from one not rightly affected with those Peoples Principles, or out of Fellowship with them, or at least Dedicated to such as are not Friends thereto.

And whether matters therein contained be communicable to such from any professing Truth, let the wise in Heart judge? and that *William Rogers's* Heart was not right to God in this undertaking is manifested clearly to all who fear the Lord

and

and love his appearance, who may come to have a knowledge of these matters.

Now it may be observed in the first place, touching *William Rogers's* Narrative, that at the said Meeting which the Persons above mentioned had with *William Rogers*, *William Ford*, and divers others of that Party, at *Bristol* aforesaid, that several Propositions were agreed upon (as we observe out of his Narrative) between *William Penn* on the one Party, and *William Rogers* on the other, on the behalf of themselves and others concerned (relating to the Order of the said Meeting, and the matters to be debated, &c.) and were Signed by *William Rogers* and *William Penn*, and several others.

The first Proposition is thus, *viz.*

It is agreed upon by the Persons above mentioned, That each may have a Scribe to take all the Passages in the Conference, which to them severally shall seem meet; and that before any matter be left, or new matter begun, all that each Party hath thought fit to be written be first read, if any thing be defective, amended, and finally agreed upon by both Persons, to be a true Record or Memorial of the Conference; or if any thing be written or expressed short or besides the meaning of the Speaker, that the said Speaker have Liberty to correct the said Expression.

Secondly, *That whatever be agreed upon to be Recorded, shall be at the end of every Meeting Subscribed by both Parties, and by at least six credible Persons on each side, &c.*

This (we take notice) was in order to a Narrative to be given forth by a joyn't Agreement of them concerned on both sides, as the said Proposition at large doth demonstrate.

The sixth and last Proposition was, *That the said Agreement was to be written in the Head of the Narrative to be made in pursuance of the Agreement.*

William Penn in behalf of himself and other Friends concerned, and
William Rogers in behalf of himself and other Friends concerned.

Thus far of what *William Rogers* hath set down in his Narrative. Yet the Reader may observe, that contrary to the said Agreement *William Rogers* hath given forth this Narrative of his (stiled as aforesaid) containing seven or eight Sheets of Paper, without the knowledge or consent of *William Penn*, and before it was either read before the People concerned, or the six Friends Hands on each side put to it, according to the Agreement, or without the Persons seeing or hearing his own Words, to have corrected if any occasion had been, before they had been published, or before he signified to *William Penn* (for ought we have ever heard) that he intended to give forth any such Narrative, as he hath done contrary to Covenant (as before the Lord and his own Conscience he knows) and yet *William Rogers* and *William Ford* (who also subscribed the said Narrative) would not be accounted Agreement or Covenant Breakers; but says of what dangerous Consequence it may be to call such Men as them Covenant Breakers, as may be seen in a Letter sent from *William Rogers* to *George Fox*, given him by *George Mansergh*, who had a Copy of it also himself, as he confessed: Now whether they be not such, with respect to God and the concerns of Truth (the most weightiest matters) let common Men judge, as also the wise in Heart speak.

Neither hath *William Rogers* written the Agreement in the Head of the Narrative, according to the sixth Proposition signed by himself and *William Pen*; so in this also he hath broken the Covenant made amongst them.

And if he say, It is his freedom so to do; or it is his Principle, or that he hath Liberty in Conscience on this wise and so would not be juged in it.

We say, that very common People will say, that such a Conscience is a false Conscience, and a Corrupted Conscience; and all pretence to Conscience, or Liberty in the inner Man with such a Spirit as this, will be as unfavoury Salt, good for nothing, but to be cast out and trodden under Foot of Men.

And so, what credit can any give to *William Rogers* or *William Ford* in any Engagement (relating to the Truth) or Covenants they either make or sign when they dissemble thus with the Lord and their own Consciences? or what credit can any give to what they either say or sign in *John Story's* behalf, who thus deal contrary to Covenant, and that in their own Conscience; and when they are told of it are so high, as to threaten and say, Of what dangerous Consequence it is to Account them so; noshewing forth the Meek Spirit of the Lord *Jesus*, but manifesting themselves to be such as the Apostle spoke of, to wit, Heady, High-Minded, Truce-breakers, &c.

He hath broken Covenant also with *William Pen*, and the rest concerned in publishing his Quotations out of *George Fox's* Book, without publishing, also *George Fox's* Answer, which (as we understand) he gave to them there in the Meeting, wherein he explained his Mind concerning the said Quotations, which thing is contrary to the proposition, (viz.) *If any there present have any thing to offer to the matter in hand such having his or their Liberty to speak, that every such thing said (if either the Friend that spoke, or William Pen or William Rogers shall desire it) be also Recorded.* Let the wise weigh these doings.

Again *William Rogers*, and *William Ford* say in their Narrative, *This is a brief Relation of some Passages happining in Bristol since the late coming of George Fox, George Whitehead, and William Pen, &c.*

And yet how many passages have they made mention of that did not happen in the City of *Bristol*: Several Passages are therein inserted, that fell out amongst Friends in *Westmoreland* about *John Story* and *John Wilkinson*, as several things alledged in Charge against *John Story*, which *Robert Barrow's* name is put to and twenty six more made mention of; And yet doth not insert any thing, that hath been writ by *Robert Barrow* or some of the twenty six he Speaks of, Satisfactory to Men of equal Spirits for the Confirmation of the weight of the said Articles, as also of the Truth of them.

If *William Rogers*, and *William Ford* had been men of just and equal Spirits, they would also have sent through the Nation, what Proof had been made thereof to *John Story* and *John Wilkinson* their Shame; and the Sence that the Brethren had, and delivered concerning them, as he himself was a Witness of at *Dram-well*, and not so deceitfully have taken pieces here and there out of the Charges or Reply to their Answer, as seemed to have least weight, as he or they had placed them distinct from the foregoing or following matter, and left out the most material things relating to Charge against them, thereby (as may be easily gathered) thinking to invalidate the whole matter of Charge against them, and for the further manifestation of the business of *William Rogers's* Spirit about this matter, we refer the Reader to the Answer to that part of the Narrative, that concerned Friends here in *Westmoreland*, given forth several Months since.

Other

Other things relating to Passages in the *North* have they inserted (that happened not in the City of *Bristol* at the said Meeting) tending to the Defamation of the Brethren here; but they have not been so honest, as to send also with their said Narrative such Papers as have been given forth here, as did clearly wipe off their Aspersions, to the Satisfaction, we believe of the honest Hearted where such came; which manifesteth also that these Men are grown to that pass that they often mind not rightly what they say or do:

They also contrary to the Frontice-piece of their large Narrative, have given an Account of things, that happened at *London* and not in the City of *Bristol* as something in *Ellis Hooke's* Chamber (being a Judgement from many Brethren against the Separation, and the *John's* their offering their Gift, being unreconciled) as also something concerning the second Days Morning Meeting at *London*, their allowing something in *Robert Barclay's* Book, which saith *William Rogers is not justifiable*, of which more afterwards; something also they have spoken of in their Narrative, that was discoursed upon or transacted at *Draw-well*: Now how these things can agree with his saying, *a short Relation of things happening at Bristol since the coming of George Fox, &c.* and whether they do not charge a Lye upon themselves, we leave it to the wise to judge.

William Rogers also (for so we may safely reckon it) as his Work makes mention that several hours were spent about proving the separate Meeting in the *North* unrighteous: For that (saith he) *William Penn, reserved till the last, endeavouring to bring John Story to confess that he justified it. But John Story (saith William Rogers) would not do so*, giving this reason: For then he should judge the Cause before he had heard both Parties speak.

Answer, We say, might not *John Story* be ashamed of this shuffling, as a deceitful wicked thing, for he knows in his Conscience, that he hath been a great cause of it, and need not make himself such a stranger to it: his own Hand being at the Paper, the Foundation of the separate Meeting, doth he not give himself the Lye, in saying, *he hath not heard both Parties speak in that Matter?* and its a wicked thing in him to have that Impudence (to blind such as are more strangers to it) to pretend that he had no Hand in it, but was a meer stranger to it; when he knows how it was discoursed upon in the *North*, when Friends were here about the Difference occasioned by him, and how it was then disowned, and he advised then to labour to break it up: and *William Rogers* knows also in his Heart, that *John Story* is no stranger in this Matter, as he seems thus shiftingly to alledge: And therefore, say we (and that with Grief of Heart) who is he that knows these things, and will give credit to any thing almost, that *John Story* and *William Rogers* says that may any way tend to help their ungodly Design?

Again, It is said in the Narrative thus, *Now as to the latter part of your request (meaning Friends) to desire John Story to go Home, and break up the separate Meeting, or disown it: we say (meaning William Rogers, and them of that Party) it is that which hath no Answer in our Consciences, for thereby we should render our selves Judges of the Merrits of the cause, which our Ears have not heard.*

Now we say, surely *William Rogers* manifesteth great deceit and wickedness here, when as he himself was in *Westmerland* about the beginning of the Separation, and at the Meeting at *Draw-well*, where things relating to Difference were debated, as about the unfaithfulness of them of the Separation in time of Persecution, and their justifying it, their Paying of their Tythes, Marrying with Priests, &c. and of *John Story's*

Story's and *John Wilkinson's* Opposition to the Churches Care in Searching out such as had been faulty therein, that they might be dealt withal in Advise and reproof; as in Truth might be seen meet; which *John Story*, and *J. W.* and others of the principally concerned in the Separation had obstructed; and upon the discouraging of these things, and the like, for four Days together, was *William Rogers* the principal Stickler and Contender for *John Story* and *John Wilkinson*, and them of the Separation; and he himself was sensible in Gods Power, (that somewhat then reached him) how the Judgment of Truth through Friends stood over them all in that wrong Spirit, and yet that he should have that Obdurateness upon his Spirit, yea, and Impudence to say, and send up and down through the Nation, *That he cannot Judge the Merits of the Cause that his Ears have not heard.* Its sad to think! And now, how can this Man be trusted, or what he says be believed, although he pretend to Conscience, and would be accounted a Man of Honesty, and a VVise Man? but let him look over his Narrative again, and let him judge whether these things favour of Honesty and Conscientiousness, or of Deceit and VVickedness, that seems to make himself ignorant of what in his Conscience he knows to be true.

Again it is inserted in the Narrative, as that which was one (to wit the fourth) Proposition, *That Matters or Subjects to be discoursed upon, were to be written down and respectively delivered to each other.*

And we understand that *William Rogers* and his Company did not according to Agreement deliver a Copy of those things he charged *George Fox* with, to Friends before he brought them into the publick Meeting.

And did not *George Fox* tell him in the publick Meeting, *That in that he was worse then the World; for in their Courts they will give a Copy of the Indictment, to the Party charged?* Thus may be seen in *George Fox's* Answer to *William Rogers's* Smiting Queries.

Likewise in the Narrative *William Rogers* and *William Ford* say, *That the great Difference is about outward Order.*

And yet see how *William Rogers*, and those of his Spirit, would impose their Orders; as the order to *John Batho*, (the keeper of the Key of the Meeting House) subscribed by *William Rogers* and several of them, charging him not to suffer a Meeting to be in the said House, as intended by *George Fox*, *George Whitehead*, and *William Penn*, manifesteth, the Order runs thus — *We do now order thee to suffer no such Meeting to be held therein* (meaning in the Meeting-House) And also *William Rogers* saith, that *Richard Vickers* had been in effect warned by *Thomas Goldney* not to suffer any such Meeting to be in our Meeting-House; And yet *Richard Vickers* and many more were Proprietors therein, as well as *Thomas Goldney*; or any of those Thirteen Subscribers of the said Order or Warning as aforesaid.

Now all may see, that though these Men despise and resist the order of the Gospel in the Power of God, and say, *that the great Difference in the Nation amongst Friends is about outward Orders.* Yet would they exercise Lordship over the Brethren with their Orders, and start away from the Unity, if not condescended to; instance them of the Separation in the North, that proposed an Order whereby the Ministers of *Christ Jesus* should be limited, from being concerned amongst the Brethren in the Meetings of any other Counties then those they belonged to, and should not so much as sit or stay amongst them, any longer then they had a Word to deliver, and then to with-draw: To which order if the honest Hearted to God would

would not Submit, they signified a with-drawing to do their Business amongst themselves: Who accordingly upon the rejecting of this Order and Imposition Indeed; betook themselves into a Separation, and some of them have continued so ever since: What darkness this Spirit of theirs leads them into, its to be admired!

Its also said in the Narrative, that *William Rogers* Proposed to the Meeting, the reading of a Paper from two Friends in Gloucester-shire. Super written to *William Rogers* and *William Penn* only, and not to the Meeting, and that *William Penn* was against the reading of it: Which seasonably (we say) and justifiably might be done. The matters that the Meeting was meet about being principally in his eye:

And yet *William Rogers* would not suffer a Paper to be read in the Meeting, that appertained to the most material Matters, that was upon many Friends in the said Meeting; and was writ in the Meetings, to be considered upon, relating to the Separate Meeting, and *John Story* in particular: And what immoderate work *William Rogers* made in opposition to the reading thereof, may be spoken of afterwards, as appertaining to the next Observation, as followeth.

It is said in the Narrative by some of *William Rogers* Party, about the matter of *William Rogers* disorderly and rudely (as is alledged against him) opposing the reading the aforesaid Paper, *That he was so far from Bauling, or making an ugly Noise, that he delivered himself in Coolness and Moderation, and did not manifest any Heat or Passion*. And it appeareth, that *Joseph Kippin*, *Cornelius Serjant*, and *Edward Erbury* do certifie accordingly; yet it is confessed in the Narrative, *That William Rogers Spoke something loud*, which signifies that he might be in a passion: And let them take heed for all their Certificate——If they do not know in their own Consciences, that it was really so: For was he not in such a Rage, that he went out of the Meeting, and *Thomas Kent* went after him and fetch him in again once or twice?

And for the manifesting the Truth of this matter concerning *William Rogers*'s carriage in the Meeting, about the rude opposition he made against the reading of the Paper aforesaid, as also to discover the untruth of the aforementioned Certificate; let the Certificate from several Friends of the City of *Bristol* that were at the said Meeting, be read and tenderly considered upon.

The Certificate is as followeth.

WHereas it is reported (say they) that *William Rogers* kept a Bauling and making an ugly Noise, &c.

We say its true, that *William Rogers* did so, for at our said Meeting, a Friend tenderly proposed to the Meeting, to sit still and wait upon the Lord, to see whether something might not arise in their Hearts, to write to *John Story* in order to Reconcile the said Difference: *William Rogers* after a rude and unsavory manner Replied; Friends, my Soul Abominates this Practice, with more to the same purpose, thereby prejudging, and what in him lay diverting so good and necessary a Proposal; and when by his continual Interruptions (on purpose to put Friends by their Testimonies in that matter) he had almost over-run the Proposals for Peace; *William Penn* steep to the Table, and writ down a Proposition to be read in the Meeting, that if it Answered the sence of Friends there Assembled, it might be Subscribed by them, and
sent

sent to John Story, as their Christian offer towards the Reconciliation of those sad Differences; but William Rogers notwithstanding he knew not the contents thereof judged it an unfit Paper to be read; and as we conceive contrary to all Truth, Justice, and common Sobriety, said, I will oppose it, it shall not be read; again I say it shall not go as from the Meeting: Which we took to be in high Arrogancy and Usurpation upon the Meeting, raising and continuing his voice when it was begun to be read, so loud on purpose, as to drown the reading of the Proposition, his behaviour being so Rude, that we never had the like in our Meeting before, which rude practice we look upon to be condemnable in all sober and free Societies, &c.

This is testified to, by Twenty Eight Friends of Bristol, who were present at the Meeting before mentioned.

And therefore what credit can be given to William Rogers, and them that gives forth such false Certificates to make People believe Lyes, which they are glad to make their Refuge, let the wise in Heart consider.

Again, as we hinted before, William Rogers saith in his Narrative, That the Second Days Meeting at London have allowed that which they are not satisfied can stand justified, &c.

The matter is something concerning Robert Barclay's Book. In his Narrative he saith thus—Robert Barclay speaking of the Order of Government, thus saith, &c. In his Book, Entituled, the Anarchy of the Ranters; in which Book it seemeth (as he says) is that which he and others are dissatisfied with: This is mentioned in his Narrative written at Bristol, the Eleventh Month, 1677. [This is a Passage that happened at London, and not at Bristol, and so contradicts the preamble to his Relation]

The Reader also may take notice, that in the Third Month, 1677. being Seven Months before his Narrative was writ. William Rogers by a Paper under his own Hand acknowledgeth; that touching Robert Barclay's Book, a fair and Christian debate was had before many Friends at a Meeting in London, to both Robert Barclay's and his Satisfaction, and the things by him objected was fairly and Brotherlike, and in much love discoursed; and he saith, that upon the whole matter, he was satisfied, that Robert Barclay was not principled as he and others took him to be.

And further William Rogers saith in his own Paper, That it lies upon him to signify on the behalf of Robert Barclay: Since many have taken occasion of Offence against him for that cause, and as may be doubted so far as to reject the Testimony and service for Truth; it lieth upon me as my duty for his and the Truth's sake, to warn all to take heed not to entertain a prejudice against his Testimony, on jealousies that may enter on score of my apprehensions or mistakes of his Book, or that Answer that I have given thereto, but rather in an unprejudiced Spirit, to wait upon the Lord to feel and favour his Testimony, even as if the occasion had never been.

And further, saith William Rogers, I freely confess in as much as I published my Book before I gave Robert Barclay notice of my Objections and Intentions therein; I acted in that Respect not according to Gospel order, but am justly worthy of Blame therein.

Thus far William Rogers.

Now

Now let it be considered, what a restless unsettled Spirit this Man hath, void of Christian Behaviour and Humanity it self: Who notwithstanding, that under his own Hand, he hath cleared *Robert Barclay* and the Second Days Meeting also; and declares himself to be satisfied about *Robert Barclay's* Book, and acknowledgeth his Unchristian carriage touching him, &c.

Yet in his Narrative seven Months after, in which he hath spread *Robert Barclay's* Name up and down the Nation (and in his Printed Book) thus reflects again upon the second Days Morning Meeting, and upon *Robert Barclay*, before he sent to them also, concerning it, that ever we heard of.

Now let all see, whether these proceedings of *William Rogers* come from any Honesty or Conscientiousness; or whether this restless, unsettled, contentious Spirit of his doth manifest him to be one that can stand for the Kingdom of *Christ Jesus* (as he would be looked upon to do) which stands not in Words, but in Unity and Peace.

And for the Readers further satisfaction concerning *William Rogers's* deceitful dealings with *Robert Barclay*, and the second Days Meeting at *London*, we refer him to *William Rogers's* own Paper, which is a relation more at large of *Robert Barclay* and his discourse in the presence of near Forty Friends, with their advice to him, and the sence they had touching *William Rogers* Objections against *Robert Barclay's* Book, which *William Rogers* at large confesseth his Errors in, as his Paper under his own Hand, dated the third Month 1677. demonstrateth.

And therefore what credit can he give to, or any confidence have in such an uncertain, unsettled Man as this *William Rogers* is? Who also is the chief promoter of *John Story* and *John Wilkinson* their cause; and what matter is it whom he stands for, or whom he is against, or what he says or Writes, or any thing else he does, (as these things before-mentioned testify) for they have no Witness in the Consciences of the Faithful; and that they are not Men of tender Consciences it plainly appeareth, what ever they pretend to; nor that *William Rogers* stands in the Gap as he pretends (unless it be to turn People out of the right way) nor for the Kingdom of *Christ* its clear, as these his Fruits (with many more that might be instanced) do manifest: Hereby also is the badness of *John Story's* and *John Wilkinson's* Work manifested to all the honest to God, which *William Rogers* so much quarrels about.

And further in the Narrative *William Rogers* saith as followeth, viz.

We cannot but tell you that we have Sufficient cause to doubt, that under pretence of this Proposition, the Meeting will be entertained on your part, with such Idle and vain Testimonies in the Name of the Lord, as came out of Elizabeth Sturridge her Mouth in our publick Meeting, &c.

Now let it be considered, that this is one that cryes so much for Liberty of Conscience, and against Imposition; and yet see how these would limit the Consciences of Friends, and not permit them to clear their Consciences and exercise their gift (contrary to the tendency of his Paper of Queries, in which Liberty of Conscience is so much cryed for) when *Elizabeth Sturridge* must thus be stricken at, who spoke nothing (that ever we heard of from honest Men) then what she might be required of the Lord to do, to the clearing of her conscience; and yet *William Rogers* is not ashamed, to call it an Idle Vain Testimony in the Name of the Lord.

And yet in another place of the Narrative, and other of their Writings, they

of this Spirit said, *John Story and John Wilkinson must be left to Act as their Lord and Master shall lead them*: And yet would not allow *Elizabeth Sturridge* to clear her Conscience as her Lord and Master might require her: Doth not this manifest a partial and byassed Spirit, in judging thus partially as he hath done? And yet contrary to their former Judgment, as some of them of that Spirit have said, (to wit) *That we must not judge of Spiritual things*.

And how answers this also, that which they say; *That all must be left to the Witness of God in themselves*?

And from what Spirit (do we say) doth that Jealousie and Fear arise, of having the Meeting entertained with Testimonies, being the same also with that which made all the Bawling in the Meeting at *Bristol*, when Friends were waiting upon the Lord, for the Testimony of Life to arise amongst them, that *William Rogers* said, *His Soul abominated such practices*; which was to wait to see if any thing might arise in any to Write to *John Story*, about the reconciling the sad Differences risen, as the Certificate imports: Is not this the Spirit thats gone from the Truth, and likes not sound Judgment, being gone from the Command of God. *Cain* after he had done evil concerning his Brothers Blood, his countenance fell, and he thought that every one that met him would slay him.

But it is not so with the Righteous, for they are bold, and makes no such provision for the Flesh: And is not *William Rogers's* Testimony more Idle and Impertinent (and *John Story's* also, and *John Wilkinson*) then Hers was, who saith, *God hath raised them up, to stand in the Gap*; and yet are opening Gaps for the Loose and Fleshly to enter in at, out of the Way of Truth, and their Testimony for it (to wit) *William Rogers's* making away part of his Estate from the Spoylers, and says, *Its his Principle*; and *John Story* creeping in suffering times, and *John Wilkinson* standing to justify it; and what an idle Testimony was that in *John Story*, that condemned Friends Soundings and making an noise in Heart-Melody to God in their Meetings, whilst others were Preaching or Praying, and said, *He had born his Testimony against it, and he would do it, and bring it down or leave Preaching*? And was not *John Wilkinson's* Testimony Idle and Profane, and charged it upon the Lord too, that said, *God will break us*; when we were in the exercise of Truth according to Gospel Order? and yet it fell on the neck of his own Spirit, for many (not long after) broke off from them, and came away with joy.

Again in the Narrative it is said by them, *That from henceforth there may be no occasion to say that they are Men of Strife, &c.*

We say, Would they be look'd upon not to be Men of Strife? we can confidently say, that *William Rogers's* work of spreading abroad this Narrative, and others his contentious Papers, sufficiently gives himself the lye if he say so; and the Fruits of *John Story* and *John Wilkinson*, and their Company in their Subscriptions and Separation, and Contentious Work sufficiently manifests that they are not Men of Peace.

We further observe, that it is said in the Narrative, *That the consideration of the present Differences amongst Friends, and the sence they have that the Name of the Lord is dishonoured amongst the Heathen, who at this Day may clap their Hands for joy, and cry Ha! Ha!* They say, *They have cause to enter into the House of Mourning rather then Joy*.

In Answer we say, it may be seen what a deceitful Spirit this is, thus to pre-
tend

tend and use a deal of smooth Words in Hypocrisie, that have no Answer in the Consciences of the Faithful to God.

For hath not *John Story* and *John Wilkinson*, and other Partakers with them in this contentious VVork, been the only cause of dishonour to the peaceable Truth and the Name of God? Doth not the Separation, and such work of Strife and VVrangling as is brought forth amongst them, and *William Rogers's* sending abroad his contentious Papers up and down the Nation, contrary to Covenant and Agreement made and signed, testifie of what Spirits they are? Their Resistance to the tender Advise and Judgment of the most of Friends in the Nation sheweth them to have a stubborn Heart, far from the House of Mourning—VVhat Kindness and Care hath been extended and used towards this People? VVhat tender Entreaties have been made to them, to be reconciled to God and the Brethren, and to come off from the Separation? And *John Story* and *John Wilkinson* have been desired that they would be instrumental in breaking up the Separate Meeting, or testifie against it; and yet with an imperious Spirit do they despise and resist all, and this Hypocrisie atop of all causes the Lord the more to abominate their doings: Hath *William Rogers* forgot the Crys and Tears to the Lord for them at the *Draw-well*, when he and they stood in that heardness of Heart that many were made to admire? Let them say what they will, the House of Mourning they are Strangers too; yet the Day of it will come from the Lord God, who sees their VVorks, and will judge accordingly; for neither their Spirit nor their VVorks do answer the Light of Christ, nor the Grace of God that hath followed them; and the Strife that is begun, and which they still maintain, shall be laid at their Doors, let them look to it as they will answer the Lord in the great Day.

VE observe also, that *William Rogers* in the *Narrative* recites two Questions that were put to the Brethren at *Draw-well*, by *John Wilkinson* and *John Story* to be resolved; although we shall not concern our selves here much to give any Answer to them, then what was delivered amongst the Brethren then; yet we desire that the said Queries may be compared with the Paper of Prescriptions subscribed by *John Story* and *John Wilkinson*, and them of the Separation.

The first Question, *Whether or no we, and all Gods People, ought not so be left in all matters of Faith and Discipline, &c. to the manifestation of Gods Spirit and Truth in our Hearts, to Speak and Act therein as we are thereby Instructed and Persuaded, and not otherwise?*

The Answer was given Affirmatively (*viz.*) **They Ought**; And our Sense and Judgment in the Truth closed therewith, as that which we stand for and have maintained against every contrary appearance.

And yet *John Story* and *John Wilkinson* in their Paper of Subscription, the foundation of the Separation in the *North*, say, together with others of the Separation, *That none of their own Country, or of other Countries, must sit amongst them, to concern themselves in the Business of their Country* (although it be about matters relating to Discipline) *but their chosen Men to whom they give Power, and if any do, they are usurpers of Authority*, they say; yea, it was moved also by them, *That no Ministers of Truth should be any of those chosen Men, only they come in afterwards with a proviso, That if any had a Message from God to deliver amongst them, they must declare their Message and withdraw.*

Now let the wise in Heart see, What Darknes and Contradiction is this? For doth this Proposition and Practice of theirs answer their Conclusion in this Question, *That all must be left to the manifestation of Gods Spirit and Truth in their own Hearts, to Speak and Act therein as they are Instructed and Perswaded;* that would thus limit the Spirit of the Lord in his People, by shutting out such as might be moved of the Lord to come and sit amongst them to be concerned as the Lord might instruct them.

And how doth this answer the Liberty and Motion upon Peoples Consciences they so much cry for? And how doth this answer those Words in the *Narrative*, *That John Story must be left to Act as his Lord and Master should lead him?* And yet John Story and John Wilkinson, by their Order and Prescription, will not allow others the like privilege, but says, *That none must come and sit amongst their chosen Men (but such as they have chosen, and to whom they have given Power) although their Lord and Master by his Spirit should lead them.*

Is not here exercising Lordship over Mens Consciences to purpose, even over the *Heritage of God*? And is not this Order and Prescription of theirs, which they would have had Gods People to have submitted to, worse then the Worlds Courts, either such as are called Spiritual, or any of the Temporal Courts or Sessions?

The second Question proposed at *Draw-well* aforesaid, inserted in *William Rogers's* Narrative is as followeth, viz.

Since there are diversities of Talents and Gifts given by the Spirit of God, and received by Men; whether the judgment of Truth, given forth through a part of the Members of Christs Body, can become any bond upon any other part of the same Body, further then their Understands are enlightened thereby?

This Question was answered in the Negative, and in the Spirit of Truth we have Unity therewith; but we do further affirm, that whatsoever is given forth in the Judgment of Truth, and from the Gift of the Spirit, by any of the Members of the Body of Christ, that the rest of the Members of the same Body (which keep their Eye in Christ their Head) have Unity in the Spirit of Christ therewith, and if any flight thereof, or opposition thereunto do arise in any Members of the Body; it is because they are become benumbed Members, and have lost the spiritual lively sence of the Truth in themselves, and are become thereby Strangers to the mind of God communicated to such as keeps alive in the Body to be distributed by such (as Instruments in his Hand) for the good of the Body as the Lord sees meet.

But how doth this Question of theirs answer their Order and Prescription subscribed by them, that would have all to submit to what they give out as their Judgment and Order to be condescended to and covenanted in, or else they would withdraw from such as would not, and do their business themselves, amongst their chosen Men; and the Order such, as would limit the Spirit of the Lord in the Members of Christs Body, and to cause subjection to such their Inventions as *Christianity* would be ashamed of? And yet these are the Men that cry against Orders, and for Liberty; but that it is the Order of the Gospel, the Power of God, that they cry against, not loving sound Judgment; and that the Liberty they would be at, and which they are coveting after, is the Liberty of the Flesh;

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its clear to all that love Righteousness, and trace the Path that this unclean Spirit of theirs is treading in: Here was no allowing the Tryal of their Prescription and Order by the Spirit of the Lord, nor time given to those they presented their Propositions to, to have their Understands enlightened touching their Order; but a full and positive Conclusion was determined by them on this wise, *If they were not closed with and covenanted withal, they would without any more ado with-draw*, and accordingly they did, and some of them do continue in the Separation to this Day; What horrible Confusion, Contradiction and Hypocrisie is this? In crying against Orders, and none scarce ever heard of like theirs, and to cry for *Liberty of Conscience*, and yet would exercise Lordship over Mens Consciences on this wise; Its a shame for any professing Truth, and the Spirit of the Lord, to touch with such a Spirit as this.

Much more might be observed upon *William Rogers's* Narrative whereby to manifest his Contradiction, and the dishonest, unchristian, yea inhumane Work he hath made in the matter of his relation of the Passages, which he saith happened at *Bristol* at the Meeting aforesaid, and how opposite to the Covenants and Agreements subscribed by himself, he hath concerned himself therein, as cannot but be taken notice of, by the Impartial Reader, as ridiculous and below morral Honesty, and how he, together with *John Story* and *John Wilkinson*, do render themselves inconsistent with themselves, in crying out against Orders and outward Ordinances, which they say, *Have been the cause of all the Differences*, and yet the Order and Prescription that they made and presented to be submitted to, being denyed by the Brethren, who kept to the Order of the Gospel, in the Power of God, occasioned the further manifestation of their own disorderly Spirit of Strife, which led them into a Separation from the ancient Unity and Bond of Peace, to the working Truth's Blemish, and the breach of the Churches Peace, to their shame— We say, much more might be taken notice of, as to this matter; but that as to the substance of the most material things touched upon in the Narrative, it hath been already Satisfactorily writ to by the several Parties principally concerned therein, (*viz.*) one part thereof by *George Fox*, and another part by *Robert Barclay*, as also considerably spoken to by the Brethren at *Bristol*, and that part of it, that concerns the Brethren in *Westmoreland*, answered by them, (*viz.*) about some of the Articles alledged in charge against *John Story* and *John Wilkinson*, which *William Rogers* by his perversions and unfairly dealing therewith would annihilate, as relating to matter of Charge against them, whose craft (in taking out pieces here and there in the Charges, and the Reply to *John Story* and *John Wilkinson* their Answer, and his leaving out the most material Words) being discovered, in the sight of the single-hearted to God; we say they are found still detected of opposition to Church Care, and Disesteem of Gospel Order, and in a Backsliding state in themselves, discouraging the Antient Testimony for Truth in others, that the Articles in charge principally against them relate to.

Unto which said several Answers in Manuscript, being given forth several Months since; we refer the honest Reader for more full Satisfaction, that none may say, that we have dealt unfairly with *William Rogers* his Narrative, as if we have taken notice only of something here and there, and left the most material matters unspoken to; which is below the sincerity of our Spirits: and when the said Answers are seen and weighed in the equal Ballance, it may be observed, there is no cause given by us for any so to do.

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We commend the consideration of these things; with respect to the Tryal of *William Rogers* his Spirit and Work, to that in all Consciences; to take notice if they be not fully satisfied whether this *William Rogers* be not a Man that hath given up himself to a reprobate Minde: And in the abetting of his unrighteous cause he hath undertaken to stand by: Whether he be not one that little matters often what he says, or whereof he affirms, and that little notice is to be taken of him, or of what he says or does, in things that may any way help his turn in the vindication of *John Story's* Spirit and ungodly design, the upright unprejudiced ones may clearly see.

John Blayking.

Joseph Baines.

And seeing that mention is often made in the foregoing Treatise of *John Story*, and he thereby manifested to be the chief Instrument in the Strife, Division and Separation, that hath happened in these Northren Parts; for which cause he became an exceeding great Burden and Exercise, to Honest, Faithful, and Sincere Hearted Friends, at such times as he appeared in any of their Meetings, either in *North* or *South* under the notion of a publick Preacher: And especially after that he had been orderly dealt with according to Gospel Order, by Counsel and Advice, and warned not to offer his Gift till reconciled to his Brethren, (and the same by him wholly sleighted, and he in a stubborn Spirit persevering) he became the more Burthensome, and could not be born to appear as a Minister in the Meetings of Friends of Truth, who was found in so unrighteous and untruthlike Practices: Wherefore many times of late Years (as by many Epistles and Christian Correspondence hath been testified) he was publicly judged and disowned in Meetings, and many living Testimonies sprung, sometimes out of the Mouths of Babes and Sucklings to the Confounding and stopping his Mouth, and particularly at the last Meeting that ever he appeared in amongst any faithful Friends, a little before his Death; an account whereof we think of service to Truth to insert, as it was drawn up by *Thomas Cam*, and others concerned with him in that Meeting, as followeth, together with some short account of his Death and Burial.

THe fifteenth Day of the eighth Month 1681. I was much pressed in Spirit all that Day, to go on the Morrow to visit the meeting of Friends at *Kendal*; and I can truly say it was much in the cross for me to go, being that the Meeting at *Preston* was appointed, at a place where I had not been at a Meeting with Friends since my Liberty out of Prison, wherefore Friends not only desired, but had some encouragement also to expect my being there; yet notwithstanding the Lord moving so strongly upon my Spirit by his Word and Power, that was as a Fire in my Bones. On the First-Day Morning, being the sixteenth of the said eighth Month, I gave up in Obedience to the Cross, and took my Horse and set forward alone; but on the way I was under great Exercise, and exceedingly bowed with a weight upon my Spirit, so that I did secretly supplicate the Lord to know the cause of that my great Burthen, and before I came half way to *Kendal*, *John Story*, and several of them of the Separation, came within the view of my Spirit, so that I was well satisfied of the cause of my present Exercise, and after I had this sence
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of the cause thereof, I felt some Ease, and went on more Cheerfully, having my Confidence in that Eternal Arm that had often girded me with Strength in my many Exercises with those perverse Spirits, who had often appeared as Drunk with the Spirit of Enmity: And as soon as I was come to the Town, I went directly to the Meeting-Place, where I found (amongst Friends) *John Story* with several others of his Companions in the Separation set in the Meeting-Place, who were all surprised and exceedingly troubled, as I apprehended, at my unexpected appearance there, and as appeared by their restless Behaviour, and *John Story's* standing up to Speak as soon or before I was set down upon my Seat, whose Lifeless, Dry and Dreaming Testimony became a Burden to the tender Life, so that several sensible Ones amongst Friends did Sigh and Groan under the sense of their present Burden and Exercise, which did not only Grieve, but also much Confound *John Story*, so that he cried out, because of those Sighs and Groans, *Disorder. Disorder.* And the Lord appeared in his glorious Power to the Joy of the Upright, and the Exercise of the Power, together with several short Testimonies against him, that sprang through several, whose Mouths were never opened in Meetings before (that I know of did so confound him, that he lost his Matter, and fell into Reflections against Friends; all which time (which was about a quarter of an hour or somewhat more) I sat still in Silence in much Peace and Contentedness being sweetly comforted in the sense of that Glorious Power of the Eternal God (that filled many of the Hearts of the Faithful there, and over-shaddowed the Meeting) and the living Testimonies that sprung there-from to the confounding of that presumptuous separate Spirit that dreadeth not to tempt the Lord. Several of *John Story's* his Party seeing him so stopt and confounded, began to be angry, and some of them to Mutter, Grumble, Jangle and propose Questions, though *John Story* was yet speaking: And in as much as by experience that that Spirit of Discord and Separation, and they that are acted by it have a life in jangling Discourse, and would strive to get thither; I was therefore under deep travel for the preservation of the Meeting there-from, and in a little time I was moved to go to Prayer, being well satisfied that the Lord would settle Friends minds in the exercise of his Eternal Power, and confound the Spirit of Strife and Jangling there-by, and also make way for that Testimony that lived upon my Spirit; so having signified the same to Friends we kneeled down, whereupon *John Story* cried out, *It was in vain to think to stop him, he could not be stopped; for he was Commissionated by the great God;* and went on for a small time while we were Praying, but in a little time he was stopped, uttering these or other Words to the same effect—*I see it is in vain to strive, I may as well be silent as speak.* Certainly the Lord did blessedly appear in his glorious Power, to the unspeakable Joy & Comfort of the upright in Heart, and to the stopping confounding & chaiping down the Separate spirit and company; so that my Mouth was opened, and my Heart enlarged to bless the Lord for his present appearance, and to Supplicate the Lord that he would be pleased to appear in that glorious manner amongst his Faithful Ones there, in all their Exercises of the like nature, occasioned by that Spirit of Strife and Separation, that had entered some amongst them to the confounding thereof, and that for his Name, Glory, Truth and Peoples sake, he would in a short time put an end to their Exercises on that account, and dry up the Tongue of the Egyptian Sea, and bruise *Sathan* shortly under their Feet, with much more to the same effect as was then opened in me, by the Power and Spirit of the Lord;

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that then strongly appeared upon my Soul and Spirit; so when I had cleared my Spirit before the Lord in Prayer, we all sat down in silence for a considerable time, and the power of the Lord was over all; and thereby *John Story* and his Company were all bowed and none of them could then open their Mouths. After the time of silence I stood up, being moved to declare, the power of the Lord being upon me; some time after several of the Separates and *John Story* his Companions begun to be filled with wrath, so that they could not give place one to another, but six or eight all at once clamoured against me, with such confusion, that but few of their reproachful Words and Terms could be exactly remembred, yet over it all the Lord assisted me by his power, carrying me on in Testimony, bearing till I was clear, so that they all fell, and their Mouths were stopped; but seeing they could not effect what they designed (*viz.* to stop my Testimony, one of them (*viz.*) *James Moor* stood up (not half of the time of the Meeting being expired) and appointed them a Meeting on the fourth day following, and then *John Story* and most of his Party went away; yet after some time, *John Story* and several of them came in again; but most of them was most what silent after, except some-muttering words, so that I had a full time of clearing my Spirit, to the refreshment of the Faithful, whose Hearts were abundantly filled with the love of God, and opened by his Power; but a great part of the time after *John Story* came in again, he turned himself aside upon the Bench he sat upon, and in a Scorning Taunting manner muttered many Words, as was observed and heard by some that sat near him, some of which, were in effect as followeth, (*viz.*) *Well said Tom: — Finely done Tom: — Thou dost notably Tom: — Thou binds up thy matter well Tom, &c.* And when any thing hit close upon him he cryed, *Deceit Deceit, Hypocrisy, thy Tongue is no Slander*, or the like: So when I had done *Bryan Lancaster* stood up to read an Epistle from a Friend, whereat the Separates were again enraged (having an expectation of *John Story's* Declaring again) whereupon the Wife of the said *James Moor* came (Rushing over the Benches) over a great part of the Meeting-House, and tore the said Epistle the most part of it out of his Hands; upon which *John Story* was softly spoken to, to see the fruits of his Ministry, and being ashamed with the out-rage of the Woman, commanded her to give him it again, so he took and read it as well as he could, it being torn in pieces; after which *John Story* stood up and spoke a little, in a Railing Reflecting way, and before he stood down from of the Bench, kneeled down to offer his dead Sacrifice of Prayer, of which none of the faithful took notice: After he had done, I had a few words more that sprung upon my Spirit to Friends to this effect, (but *John Story* and his Company rushed out) (*viz.*) That the Lord permitted those things and exercises, for tryal of Friends Faith, Love and Patience for a little time, and therefore desired Friends to center with the power where strength sufficient is known to support, and will be to the end of those exercises, which I was moved to signify would be in the Lords time, yea shortly the Lord would crush and bruise down that dividing Separating spirit, dry up the Tongue of the *Egyptian Sea*, and bruise *Sathan* under their Feet, and put an end to the Sufferings of the Lords People occasioned thereby, &c. So being again moved to go to Prayer, we had a very sweet refreshing, overcoming and heart-breaking time, in the blessed springing and flowing of the Love and Life of God, after they of the Separation were gone, so that there were few or none in the Meeting, but were touched, opened and melted by the power, and their Hearts abundantly filled with

with the Love of God; yea several were thereby enlarged, and their Mouths opened to praise the Lord, in the blessed Sence of, which we parted our Meeting, in the Love and Peace of God, Glory, Glory and Everlasting Praise, be only to him for evermore, *Amen.*

Camsgil the 26th of
the 8th Month
1681.

Thomas Camm.

WE whose Names are hereunto Subscribed, being present at the aforesaid Meeting at Kendal Meeting-House, kept the said sixteenth Day of the eighth Month 1681. and being Eye and Ear Witnesses of the Carriage and Behaviour of *John Story*, and others of the Separates his Companions there present, and also the other Transactions of the said Meeting, do bear Testimony to the Truth of the foregoing Relation, relating thereto, and do testifie that what is before written is but a small part of the abusive Words, and unchristian, yea inhuman Carriage and Behaviour that was that Day brought forth and acted by the said *John Story* and his Company; but the Lords Power was over it all, blessed be his Name for his Appearance, and now its the Travel of our Souls, that those of them that yet remains alive may find Repentance, to the obtaining of Mercy at the Hand of the Lord, whom they have grievously offended by their backsliding Strife and Separation.

Kendal the 6th of
the 3d Month,
1682.

Richard Sleddall, Samuel Sands,
Thomas Wilton, Israel Newby,
Brian Lancaster, Richard Holme.

NOW about a Week after the said Meeting *John Story* began to be Sick or Ill, growing worse and worse, for about three Weeks time, and about the Twenty fourth of the ninth Month next following he was taken out of the Body; and being that there hath a great Noise and Talk of the End he made, and how he Dyed in the Favour of God, and in Peace with all Men; and also of giving a Relation thereof in Print, we therefore judge our selves engaged in the behalf of Truth, and for the satisfaction of the simple minded, to give a short account thereof, as we received it from a Relation of his, who was often with him in the time of his Sicknes, by whom we understand that several Days before he Dyed, he was not very sensible or capable of Speaking, for the last Words he heard him speak were not sensible, neither do we preceive during the time that his Understanding and his Speech continued with him, that ever he demonstrated the least sence of Remorse or Repentance for the great Damage he had brought upon Truth, Dishonour to our Holy Profession, and Grief and Trouble to the Church of God, but rather Dyed in the hardness of his Heart, as appeared by his Presumption to say, *That he died in the Favour of God, and Peace with all Men*; when it was manifest from his own Words, that it was false in part at least; for when he gave order about his Burial, he charged that *Thomas Camm* should not be invited to his Burial; yea so far was he from being in Peace with the said *Thomas Camm*, that when his Brother *Charles Story* desired him to put such things out of his minde, praying him that he would suffer him (the said *Charles*) to invite *Thomas*

Camm to his Burial, he would by no means be perswaded; so neither *Thomas Camm*, his Wife, nor any of his Family were Invited to the said Burial, although *Thomas Camm's* near Neighbours that were Unbelievers, and not of *John Scary's* Kindred, were Invited to it: Nay, moreover scarce any one of *Preston Meeting* (to which he formerly belonged, and died within the compass thereof) were Invited to his Burial, except those of the Separation; notwithstanding they invited the People of the World, Friends, Neighbours, and left them out; by all which it is evident, that his pretending to die in peace with all Men, was untrue, and only a false pretence; and his Heart being so hardened to assert such untruths, how should he die in the Favour of the Lord, let the understanding and wise in Heart judge: But as he had in the time of his Life (since he fell from Truth) been the greatest Agent in the Hand of the Adversary, in Sowing the evil Seeds of Strife, Division and Separation; and also the most Industrious to keep those in the Separation, that he had led thereinto; so was he not wanting as appears to confirm his *Profelites* at his Death, by telling them, *That he died in the Favour of God, and Peace with all Men*; yet notwithstanding all the subtil Sleights and cunning Craft of deceived Men, the Lord hath confounded this Spirit of Strife and Separation; and many of those who have been most eminently concerned in promoting its Interest and Work, the Lord hath removed out of the way by Death; therefore it were well if those that are yet left alive, would fear and dread before him, and none of them any longer, be so hardy as to tempt the Lord, lest his overflowing scourge sweep them away and they perish in his Wrath forever.

The 6th of the
3d Month
1682.

William Walker,
Joseph Gedge,
Richard Sill, Junior.

Here followeth a short Testimony for the Truth, (and against the envious Spirit of William Rogers) given forth by an Antient Friend in Westmoreland, whose name is, Thomas Atkinson.

IN or about the Year 1652. It pleased the Lord God to raise up the seed of Life in some of his Servants in this Nation of *England*, and called those and sent them abroad as Lambs amongst Wolves into this World, by the same Spirit and Power by which he chose and sent the *Apostles* in the Primitive Times. And the first that was so sent in our Age and Generation, and appeared amongst us in the Demonstration of the Spirit, with the joyful Message of Life and Salvation in this County of *Westmoreland*, was *George Fox*, who being raised from Death to Life; I bear Record was anointed of God to Preach and publish glad tidings of Peace, Life and Eternal Salvation in the name of *Christ Jesus* to lost Man; and many in this County did gladly receive his Message and Testimony at that time, and did joyn with it; some of whom the Lord made Ministers of the Everlasting Truth early of the day, as *Gervais Benson*, *John Camm*, *John Audland*, *Francis Howgil*, *Edward Burrow*, with some others, whose outward Bodies are laid in the Dust, yet their Memorial lives and remains with us a sweet favour to God, and will do to Ages and Generations to come, for their Faithfulness and Works sake, with many more

more who are yet alive in the Body to bear a faithful Testimony to Truths praise, and the Comfort of the Flock of God.

And seeing that this true and faithful Servant of the Lord *George Fox*, the first Publisher of Truth in our Age, in this and many other Counties and places through this Nation; yet remains in the Body; and a Record living upon my my Soul and Spirit, of his faithfulness to the Testimony born by him, (who in the hand of the Lord was made Instrumental to the turning me & many Thousands more to the Lord) as also of his care over the Flock of God, that they all might be established in the Truth and present Grace of God revealed, in which he is a direct favour to God and his Witness in all Hearts, in which Work and service his Labours, Watchings Travels and Sufferings, have exceeded many, if not all others, both in this Nation and in many places beyond the Seas, for the space of about Thirti Years, and God hath blessed him in his Labours; so that he hath seen the travel of his Soul in a great measure answered, many Thousands being gathered to, and established upon the Everlasting Foundation (*Christ Jesus*) that stands sure for ever. I say this Record living upon my Soul and Spirit, a concern of Conscience remained with me to bear a Testimony for the Lord his Truth; and this dear Servant *George Fox* whom we count worthy of double Honour, for his Work and Service sake, as an Instrument and Servant in the Hand of Christ our Lord; and also a Testimony lives with me, (in the behalf of Thousands of Faithful Friends and Brethren) against that turbulent and wicked Spirit in *William Rogers* and others (who came out with us, and partaked of the Grace of God with us, but have turned their Backs of it) who have in their Printed Books and Papers gone about to calumniate him, and bespatter his Innocent Life and Testimony for God, that thereby they might make him a Sacrifice to the fury of the Wicked; and we do in Gods presence testify that its the same Spirit (under another similitude or transformation) that hath all along persecuted him for his Work and Testimonies sake, by which he hath often been cast into Prison, cruelly used in nasty Holes, grossly aspersed with being a *Papist*, a *Jesuit* and *Blasphemer*, and what not thats bad and wicked: Now peruse *William Rogers's* Book, and compare his Work and Language with this of the common Enemies of Truth, and they will bespeak themselves to be the children of one Father, *Satan* the old Persecuter of the Saints, and Accuser of Brethren, which the Lord will cast out in his hot displeasure: So let *William Rogers*, and all other Opposers and Gainers, be warned before it be too late, and eternal Vengeance break forth, as a devouring Flood to sweep them away, and all their refuge of Lyes forever.

And I do further testify on the behalf of many Faithful Brethren, who will bear Witness with me, that its *George Fox's* Care, Concern, Labour and Travel, that all Frigands might be found in the practice of the Order of the Gospel of Life thats pure and spotless, and that all thats Impure, Loose and for fleshly Liberty, may be judged, and so purged out of the Camp of God; that is the ground and cause, wherefore *William Rogers*, and all other loose Backsliding Spirits have so foully run upon him, to Bespatter and Defame him; but their Work will be their Burthen, and Shame forever their Portion, if timely Repentance be not found.

Thomas Atkinson.

The

The Postscript.

THE POSTSCRIPT.

NOW, saith William Rogers, *I take notice of a Postscript written by John Blaykling.*

Now it may be observed, that this which he calls a *Postscript*, is something which I writ in Reply to some part of *William Rogers's* Smiting Queries and Accusations against *George Fox*; my Name being inserted on the Occasion of one or two of the aforesaid Queries, *William Rogers* seeming therein to bring me in as a Witness to a charge against him.

The smiting Query formerly inserted amounts to the charging *George Fox* to forbear coming to Meetings, a great part of a quarter of a Year, &c. So that, saith *William Rogers*, *it became matter of Exercise and Burthen to others for thy sake; and did not John Blaykling by Name, manifest his Exercise and Burthen of Spirit on thine and the Truths behalf for thy so doing? and didst not thou after he had so done a little amend in that case?*

And wouldst not thou have accounted this in another to be the fruit of a Careless Slothful, Negligent Libertine or Dark Spirit, that was either departed or departing from the Truth?

To which I say, The Reader may take Notice, that by an Interrogatory Affirmation, *William Rogers* hath asserted the aforesaid matter on *George Fox's* Account, as in the rest of the Queries he hath done, viz. — *So that, saith he, it become matter of Exercise and Burden of Spirit to others for thy sake; and did not John Blaykling by Name manifest his Exercise, &c.? And wouldst not thou have accounted this in another to be the fruit of a Careless Negligent Libertine and dark Spirit, &c.* — [And that these smiting Queries were matters of high Charge against *George Fox* (as *William Rogers* confesseth that Queries may be) as the rest of his Queries were, and the greatest part of his whole Paper did tend thereunto, (as by what formerly hath been said is so very evident) it cannot be denied.

For I say, if they were not matters of Charge against him, but Questions asked, that he might be satisfied of the Truth thereof; Why then did *William Rogers* cause them to be read in a publick Meeting three Weeks before they came to *George Fox's* Hands, and send them up and down the Nation in Manuscript amongst those of party with him, to as much disgrace to *George Fox* as any way he could? It's an horrid shame for *William Rogers* to make an Allegation to the contrary] but to the matter,

Unto which my Answer was in Sincerity of Heart, thus; If *William Rogers* do affirm that I had a Burthen upon me with respect to *George Fox*, as being out of Gods Counsel, or departing from the Truth; in so doing, I do testifie, he affirmeth an untruth.

From these Words *William Rogers* in his Rejoynder thus observe; seeing, saith he, that John Blaykling saith not that I did affirm that he had a Burthen upon him
(neither

(neither, saith he, did I intend it so) I appeal to that in all Consciences, whether John Blaykling hath not contradicted himself, seeing in his Postscript, he saith, **Is this the shift you are put to, to charge a Lye upon me, to defame the Innocent withal, That John Wilkinson's Prophecie might be fulfilled** [note] John Wilkinson's Prophecie was, *That we should be broke a party, in our Care in the Church of God, in relation whereunto William Rogers designs as it appeared hereby, to set George Fox and me one against another.*

In the Answer to William Rogers's Rejoynder, it is expressed concerning this point thus — *Might not William Rogers have been sparing in this Matter of charging with Contradiction? for he may remember what Contradiction and Confusion he hath run himself into, in his Queries and Rejoynder, to Query and Accuse in plain Words, as the Queries themselves do manifest, and as in the Paragraph he speaks of, it doth appear; and yet says George Fox is a Lye thirteen times over for calling his Queries Charges; and yet himself confesseth Queries may be so; If this be not Confusion I know none.*

But to go on; touching the Contradiction which he says I have run my self into; I say, If William Rogers will but allow my Query the like privilege that his own imports (*viz*) an affirmation, (which may be rationally deduced therefrom, on the Score of this dialoguing Discourse) and no more is desired (for clear explanation sake) but what is allowed him: Then it may be easily granted that an Affirmation might be easily drawn from my Query. For,

Let the case be stated thus: It being by me observed, that William Rogers asserted this smiting Accusation, as he had done the rest by way of Query, against George Fox, wherein he would bring me in as a Witness against him. By way of Query it was intimated, that though he seemed but to ask the Question (about the matter in which I was concerned) yet that it was affirmatively intended, it might easily be granted, it being of the like tendency that the rest of the smiting Queries were; though it be believed William Rogers might not intend to express himself in this matter in such plain Words, so as to make it so binding a Charge from him against the Innocent; that he could not some way help himself off, if he failed in the Proof; as craftily he hath done in his other malicious Accusations when he could not prove them, alledging that they did not amount to charge, as before is manifested; Therefore with Respect to the sence given of William Rogers's Accusations, through all his Queries, it might be satisfactorily granted, that William Rogers with himself concluded, (yet upon what ground he best knows, whether upon any burthensome suggestion, upon which he hath often presumed to charge) that some Friends, and particularly John Blaykling might have such a Burden upon his Spirit. Unto which smiting Accusation mine Answer was in the Negative; *viz* that I never had any Exercise or Burthen upon me upon the occasion of George Fox (by reason of his bodily Weakness) his not being at the Meetings for a time so constantly as he was wont to be; so as that which he had done in that case, was either out of Gods Counsel; or that he was from a Slothful Negligent, Libertine, Dark Spirit as William Rogers's smiting Query imports. I do remember (and my Answer in Sincerity implies the same) that in familiar Brotherly Discourse, which George Fox and I had in the time of such his Weakness, when I was with him one time; I speaking of the Exercise the Church of God had in Westmoreland, with them of the opposite contending Spirit;

against Church Care and Gospel Order, and telling him that some of them had given out reflecting scornful Words against him, on the occasion of his not being constantly at the Meeting, and had rendered him to have lost his condition as to Truth, &c. And that they had presented the same to some that were more Honest and Simple than the rest, to the hurting of them, and to make the Care in the Church of God more contemptible, which George Fox had been an Instrument in Gods Hand on the account of; and yet neither John Story nor John Wilkinson would come to see him in that State, (although he had been to their own acknowledgment as a Father to them and many more) nor any of them that so wickedly represented him behind his Back, would so much as come to see how the matter was, but in a base mind, that watcheth for Evil, smote against him behind his Back, which the Lord will avenge: Whereupon for the sake of the Simple, and for the bringing Shame and Confusion on the other sort; and for the sake of the Church of God in general, it was desired in secret Cries to God, that the Lord might, if it was his Will, again enable him so with Bodily strength, as that the Innocent tender Lambs of God might enjoy his Bodily presence with them, as formerly they were wont to do, to their Refreshment and Comfort, and the Lord (blessed be his name) heard his Cries, and the Groans of the Righteous in that matter, to the enlargement of the Churches comfort, and great advantage thereby, whatever William Rogers and they of that Spirit say in contempt thereof; and during his exercise of Bodily weakness at that time; I was with him one day in his Chamber, during the Meeting, in a lower Room; and I do affirm, if there were my last Words, that the Power and glorious Presence of the eternal God was with us, to the breaking of my Heart, and an Exercise of travel in Spirit was upon him, on the account of the Church of God in general, its Unity and Peace; and with respect to the Backsliding sort of John Storys Spirit, that the Lord might forgive them, and restore them into the first love and living sense again; and if this be the recompence, that they render the Lord and him, for the Labour of love in long suffering and patience on this wise used towards them; I am satisfied that he is truly content, and that their Reproaches are not grievous to him in the love of God, who hath enabled him to endure all, for his and his Peoples sake, whose reward is with him, and none can take it away: And I do declare in the presence of the God of Heaven, before whom I stand, that on this wise was the concern betwixt him and me in Relation to this matter, on the score whereof William Rogers thus wickedly appears with his sinning Charges against him, which touch him not, neither doth it hurt my Life nor my Peace with God, whatever William Rogers doth suggest or bring forth against me touching this matter; and I do appeal to that in all Consciences, whether William Rogerss sinning Accusation against George Fox, in which also he hath made me concerned touching the same be not false, and maliciously alledged against him, without any justifiable Ground, seeing that George Foxs Weakness was such (as many will evidence if occasion were) as that he was as likely in a short time to be taken out of the Body as otherwise, and so faint often in his Spirit by reason thereof, that the very Breath of People near him he could very scarcely endure; or what Ground William Rogers hath so basely to smite him in his Queries, with his Ifs and Whats, or whether John Blything hath contradicted himself on this occasion, and shewn his confusion; or that John Wilkinsons Prophecy is any way fulfilled hereby, the wise to God may consider.

And

And as to the latter part of the Charge in *William Rogers's* two Queries on this occasion, *viz.*) *Wouldst not thou have accounted this in another the Fruit of a Careless, Negligent, Libertine dark Spirit, that was departed or departing from the Truth?* Implicitly charging him thereby to be of such a Spirit: In the answer thereunto it is denied that this state is applicable to *George Fox*, as Thousands can testify; it is required also that the Man may come forth, that can truly charge him ever to have been of such a Spirit from his Childhood; nay, let his Diligence in the service of Truth, ever since the Lord made him a Minister of it, and in all self-denial, his exposing of himself in his Testimony therein, to the Displeasure of the whole World, great and small, Professors and Profane, testify to his readiness to Work and Labour in the Gospel; let the many Reproaches, Bufferings, Knockings-down for Dead, Stripes and Imprisonments in Dungeons and nasty Places, and yet never shrinking nor growing weary of his Exercise, notwithstanding all that, his Travellings on Foot, and lyings out of door in the Night-time, whilst the Lord was pleased so to concern him, let his Travels beyond the Seas in many Countries and Islands; yea, even of late Years since Bodily Exercise in Pain and Weakness took hold upon him; make *William Rogers*, or any that takes his part, ashamed to lay a Slothful, Negligent, Libertine dark Spirit to his Charge: Yea, let that in the Consciences of all the honest Hearted to God, that have known him and his Spirit, testify and give a Record for his care in the Church of God, Instrumentally in Gods Hand, with many other dear Brethren, in the settling the Churches and Family of God, under a wholsome Discipline and Order, wherein the Faithful have been comforted, and made each others Help and Blessing in the Lord, who is worthy of the Praise; yea, blessed be the Lord, many have good cause to say, for the Instruments that he was pleased to raise up, for the publishing the glad tidings of the Gospel-day, and for their Faithfulness, according to their places the Lord hath set them in, as the Elders that rule well, and are accounted worthy of Honour, yea, that Honour which is Eternal, that God gives and covers his People withal, as it was said in the Scriptures of Truth—*He that Honoureth me, him will I Honour*; and again—*This Honour hath all his Saints, to bind Kings in Chains and Nobles in Fetters of Iron*, but saith he—*I will not give my Glory to another, I will not give it to Graven Images*: Surely if the Lord be pleased to Honour his on this wise, and give them his Glory it is not displeasing in the Lords sight, to testify on Gods behalf accordingly; but this Honour *William Rogers* is a Stranger to, being gone from the Royal honourable Seed of Life, and stumbles at the Testimony born on this wise; these things with many more, that might be said in relation to *George Fox* and others, for which God hath the praise given, together with the Testimony that lives upon the Spirits of many Thousands, with respect to his continuing steadfast to God and his Truth, as in the day of his first Love (being given up to serve the Lord) sufficiently evidenced, that *William Rogers*, if he lay a careless, libertine negligent, dark Spirit to *George Fox's* Charge, and as one that is either departed or departing from the Truth, standeth detected as a malicious Slanderer of the Innocent, and a false Accuser; to receive the Reward that God sees meet to recompence such withal: This is the Testimony I have not been ashamed to bear, for this our Ancient Friend, with many Brethren more; and it remains with me, which in the Spirit of Truth (in which we are known of God, and one unto another at this day.) I stand by on his behalf; though it be *William Rogers* torment, and

and although for this cause, and for the Testimony also that I have to bear, against that Spirit in him, that despiseth the Government and Order of Truth in the *Church of God*, and hath presumptuously exposed to publick view his contempt thereof, I be reproached amongst them, my Life treads upon it, as the Dung upon the Earth which toucheth me not.

Several unworthy Reflections and smiting Accusations he hath been pleased to treat me with in his Book Printed to Posterity; but they touch me not I Bless God, its for mine Integrities sake, which I pray God keep me to whilst I have a Day to Live, and that my Testimony may stand sure and steadfast to the End of my Days, against his backsliding shrinking Spirit, and them of party with him; and his Reproaches for Christs sake are my Riches, and I Bless God that he accounts me worthy; and amongst my Antient and more Worthy Brethren, I tread upon his worst, in the strength of Almighty God, to whom I can commit my Cause; and that Peace I enjoy over all, that none can take away.

But to go on to his Paraphrasing Discourse upon mine Answer to his Smiring Charge.

I am Charactered by him, (for my Testimony which I was in Conscience bound to bear for an Antient and Worthy in the Truth of *Christ Jesus*, in the Sincerity of my Soul) to be one that flatters for the Belly; and saith and doth in all things to please the humor of another, to have a repast (or small Dinner;) so I understand his meaning may be, upon the Term he gives me.

Answer, In the first place, I take this to be a Smiting Reflection on *George Fox* (on whose Account I having been thus concerned) against whom he thus appears; for whom I am bold to say, he is a Man of no such Spirit; its an abhorrence to him to Correspond with such, or to be gratified with such Dissembling as this: If *William Rogers's* Spirit, by which he judgeth others, be such, let him take it to himself, and get such treating and flattering where he can have it, he shall have none of it from me, and therefore is he grieved, and *George Fox* is known to be a Servant of *Christ Jesus*, and for Christs sake to the least of Gods little Ones, and there the honour that is from above attends him, which *William Rogers* with all that Death and Hell can do, cannot eclips, nor he have a share in whilst such Works are done by him, let that stand over his Head.

And as to the Reflection, yea, the Gross and Infamous Charge that relates to me, as I have a Record in my own Soul over this foul Abuse; I do appeal to the Testimony of Truth, that lives in the Hearts of my Brethern, Familiars and Acquaintance in the Truth, who knows my Spirit, (and are out of this prejudiced malicious Work) to speak on my behalf, as they have felt and known my Life and Demeanour amongst them, in relation to my plain-dealing with all, with whom I have had to do; I have cleared my Conscience in God sight, in faithful dealing with all, without flattery or fear, though I have Suffered thereby; I was never accused on the account of flattering or self-seeking, or speaking any way in favour for a Repast or small Dinner, till I met with *William Rogers's* Spirit, which is the same which accused *Christ Jesus* to be a Friend to *Publicans* and *Sinners*; and as *John Wilkinson* Impudently said to me and others, because of our care in the *Church of God*, That we had got an Office, and were puffed up in it, and acted therein to get favour of Persons, or a piece of Bread; and said also, that our

Office

Office would but cloath us with Rags, and Worms would breed in our gatherings, and our Bread consume. I bless God (as a Mercy I prise) I never stood in need of treating any, for any such Reward, nor my Ancestors before me, neither were they of such Spirits, as my Country-Men and Neighbours knows, from the relation that hath been given of them, who have been known in Hospitality open and free, and that to the best of People, for Religions sake, some Generations past; and if I have been of another Spirit, its not well, for God hath been no less kind to me, in giving me of his Truth and the best of things, and competency enough as to the World; and a Spirit also, I bless the Lord, in which I detest the the State he applies to me, and loaths the occasion for such a scandal, as he would leave me under; I have done something for the Trnth, out of that which God hath given me, and its my Gladness that I have thereof, and an Heart prepared even as the Lord shall direct; and my Exercise and Travels in my Testimony on Truths account, have been a Burthen to none that I know of, for I challenge the whole World to lay it to my charge, and prove it against me, that I have ever received one Penny from any one on the account thereof, though I have met with a charge from a corrupt Spirit on that score, which I deny: If I have been a Burthen to any on the Gospels account any way, let it be made appear, and it shall be repaid double; I desire to be excused on this wise, I am Innocent as relating to the charge against me, of which also I make no Boast but in the Lord, and on the riches of his Grace alone, by Which I am what I am; and the Lord never made *William Rogers* (nor the Spirit he is of in any) judge over me, I stand to God whose peace I have, which comforts my Soul over all.

In the Answer to *William Rogers's* Rejoinder to *George Fox's* Reply, and my Postscript, it is Inserted by some Brethren thus. — 'Let *William Rogers* be asked, whether he had not another Testimony in his Spirit for *John Blaykling* when he was at Draw-well, the place of his Residence, at the Meeting there, with many Brethren on *John Story's* and *John Wilkinson's* Account; the sence which he had of him then, as he testified to several, hath not produced such an effect as this; which Testimony that he then had for *John Blaykling* (though he smothers it now) shall be his Torment; and this Testimony we have to bear on his behalf, as a Man far remote from such a Spirit; or deserving any such Reflection, &c. — And *John Blaykling* is the same in his Spirit that he then was; though prejudice hath blinded *William Rogers* his Eye, &c.

And *William Rogers* further upon the occasion of his smiting Query in Relation to *George Fox's* being of a careless, negligent, libertine and dark Spirit, that was departing or departed from the Truth, saith, That in my Answer I say — Might not *William Rogers* have applyed this at home? who knows in his Conscience what a Libertine loose and dark Spirit he is of, in departing from his subjection to Truth, to give way to (and hath taken) a Liberty to make away part of his visible Estate, to secure it from the Spoilers, in the times of Suffering, for the Truth's sake.

To which in his Rejoinder (its observ'd) *William Rogers* saith *John Blaykling* cannot lay his prophane Charge at my Doors with respect to my securing part of mine Estate; but contradict his own Testimony for *George Fox's* keeping his Integrity; because *George Fox* denieth not, but that he advised *Mary the Wife of Isaac Pennington* to secure her Estate from the Spoilers.

Answer, First *William Rogers* here doth not deny, but that his said Query was

an implicate Charge against *George Fox*; and therefore no lye in *George Fox* to call it so; And *Secondly*, He doth not deny but that he did secure part of his Estate; and therefore the Fruit of a Libertine Loose Spirit, departing from the Antient Nobility of Truth; and he did not well in calling it a Prophane Charge from me; because he hath confessed it and pleaded for it, saying, *That it was better so to do, then so, &c.* as before is cleared; only says *John Blaykling cannot lay his Prophane Charge at his Doors, but contradict his own Testimony for George Fox, who, says he, denyeth not, but that he advised Mary Pennington to secure hers, &c.*

Well then, let the case with respect to this matter stand here, *William Rogers* granting the case (as to matter of Charge of securing, &c.) against himself. And as to my contradicting my self, with respect to my Testimony for *George Fox's* Integrity, because *William Rogers* charges him in *Mary Pennington's* case, &c. I say, let *William Rogers* make good any matter of evil Fact against *George Fox*, relating to *Mary Pennington*, which he hath not yet done, neither hath *George Fox* confessed to any, and there will then be a further concern about it as the case may require. And *Thirdly*, It may be observed, in my *Answer to William Rogers*; that I applyed to *William Rogers* the case of a loose libertine Spirit and his departing from his Subjection to Truth, not only with respect to his securing, &c. but also with respect to his making it a great part of his concern, to stand by and strengthen a Spirit of Strife and Separation, the great and acceptable receptacle of all the loose, libertine, dark, contentious, backsliding sort of Professors of Truth; so that what woful, sad, contemptible Work this Spirit of Separation (*William Rogers* hath been so deeply concerned in managing the cause of) hath wrought it cannot be expressed.

Again, *William Rogers* exclaims against me after a very abusive manner, for speaking plainly to him, and telling him, *That from a Spirit of Envy, against the Government of Christ Jesus Instrumentally, and visibly in Gods Power amongst them that believe; he ceaseth not to Calumniate the Instruments whom God is pleased to concern in that matter.*

This he storms at and makes a large Discourse, what he hath said in the Vindication of the Government of *Christ*, both in Word and Writing (but surely we may say, and it will ere long appear, that he mean's immediately only, and not by Instruments in relation to Gods visible Family; for otherwise he will contradict his whole design, and overthrow the fabrick of all his Work) He saith, *He hath stood for it in his Answer to Robert Barclay's Book: The Postscript to the Narrative about the Meeting at Draw-Well: His Answer to the Brethren's (so termed saith he) Narrative at Draw-Well: His Dissatisfactions subscribed by him and others at Bristol, and several other Papers,* saith he; by all which it appears that I have contended for the Government of *Christ*.

Answer, I say what is it for *William Rogers* to contend for the Government of *Christ* and his Kingdom, which stands not in Words, but in Righteousness and Peace, when he together with *John Story* and *John Wilkinson* have acted so clearly otherwise, gratifying and serving an ungodly Spirit in opposition to the Churches Care, Labour and tender Exercise, in the Spirit and Power of *Jesus*, in order to the keeping down the Spirit, and the Works of the Flesh, wherein the Kingdom of *Sathan* stands, and is upheld: Yea, through all his late Work

Work, Papers and Books, it may be seen how contemptuously he reviles and sets himself against the Instruments which the Lord more particularly makes use of in the Church under the Government of his dear Son, and in the Power thereof, to be a Terror to the Evil-doer, and the praise and encouragement of that which is Good, and of them that do well. *William Rogers* his late Book, called, *The Christian Quaker distinguished from the Apostate and Innovator*, manifesteth what Work he hath made against Church Government, and the Care and Order of Truth therein, which appertaineth to the Kingdom and Government of *Christ Jesus*, as relating to the visible Family of God.

I do affirm its meer Deceit, and a false Pretence, to keep the Head of a false Spirit, from under Truths Yoke, and the Judgment thereof, to talk of standing for the Government of *Christ*, with that Spirit that's not subject to him, nor hath any regard to the unity of Brethren, in their Exercises that relate to the same, in keeping all things Decent, Comely and of good Report in the *Church of God*; to answer the Pure Religion, the glory of *Christ's Kingdom*, in visiting the Fatherless and the Widow, and keeping our selves unspotted of the World; how dare *William Rogers* say, that he stands for the Kingdom of *Jesus*, whilst he lets his Testimony fall in Suffering times, in making away his Estate, and says in effect, *Its his Principle so to do?* and thereby leaves an example for others to fall under *Sathans* Power, to give him that appears like the Second Beast, the Power again: Its a shameful thing to pretend to stand for *Christ's Government* with such a Spirit as this: His Confederates at *Chippenham*, and his great Abettors in the Work he hath had in Hand, and their Letter to *Jeofrey Bullock* the old Blasphemous Apostate from *Christ*, of which a little was spoken before, mars the beauty of his pretended Zeal for *Christ and his Kingdom*, which he so much talks of, the Work he made with his Narrative, that himself drew up, on the Meeting at *Drawwell*, which was spoken of before, and his judging the Narrative given forth by the Brethren there before they parted, and subscribed with an unanimous consent, *John Wilkinson* (if not he also) calling it a *Lying Narrative*; the Work he made about *Robert Barclay's* Book of *Church Government*; which at *London* he confessed his Weakness in, and the Narrative he gave forth contrary to Covenant amongst the Brethren, at the Meeting about *John Story* and *John Wilkinson*, &c. between *George Fox*, *William Penn*, *George Whitehead* and others, on the behalf of the ancient Unity of Brethren, and the Churches Peace, and *William Rogers*, *Thomas Goldney* and others on *John Story's* account; also the Work that he and some of his Associates of the same Spirit made in *Wiltshire*, against the Testimony and Judgment, given forth against *John Story* and *John Wilkinson* at *Ellis Hook's* Chamber in *London*, at the general Meeting aforesaid; his contemptible vilifying the good and wholesome Directions, given forth to be practised, in order to the keeping down fleshly, raw and unseasoned works in all professing the pure Truth, calling them, *Mens Inventions*, other *Mens Lines made ready to our Hands*, *dictates of fallible Men*, *Mens Edicts and Laws*, *George Fox's Orders*, and the like; rendering in his Printed Book, the Lords People, yea all that profess the Light to be the way to God (except those of Party with himself) to reckon the Government of *Christ Jesus*, to stand in outward conformity to other *Mens Lines* made ready to our Hands, to the Reproach of Gods People, and the Blemish of the Gospel of *Christ*, and the Order thereof, which we testify against, as a Reflection upon the the Heritage of God; for its the Spirit of *Jesus* we would have all,

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in the Spirit of Life conformable to, in it all to be faithful, as they have received of God, in their order and place Male and Female, as Helps and Governments, such as the Apostle spoke of, that our Lights may shine, and our good Works appear, to the Honour of Truth, and the Renown of that Kingdom that never hath end.

Let *William Rogers* be traced, and the Footsteps he hath trod these several Years, and the Work weighed which he hath been concerned in, as his Writing and Printing demonstrates, to all that are unprejudiced and single to God, and it may easily be concluded, that it is the Kingdom of *Sathan*, he hath been in the defence of; for the upholding whereof he hath made all this blustering Work, and hath been more diligent in the concern of it, then ever he was to promote the peaceable Truth, and the Kingdom of *Christ Jesus*.

And this Testimony which I have to bear, in the name, and on the behalf of the eternal God and his antient Truth, and the Fellowship of the Saints in Light, against every contrary Spirit, I am bold to stand by; let *William Rogers* say what he pleaseth, and all who take his part; and for the sake whereof *William Rogers* hath been pleased unworthily to render me as he hath done, but I desire the Lord may forgive him; for under the vail of Darkness, that he suffer'd come over him, the Mystery of Gods holy Spirit, he hath made himself a Stranger to, and often knoweth not what he saith, or whereof he affirmeth.

I further take notice of a grievous Accusation, that *William Rogers* alledged against me, with his smiting Spirit which he grounds upon some Words in the beginning of my Certificate and Testimony for *George Fox*, in relation to the Charge against him, in which he concerns me, the words inserted in the beginning of my *Postscript* are these—*Here follows the Testimony and Certificate of John Blayking, to the clearing of George Fox, of the Aspersions that William Rogers would cast upon him.*

From this *William Rogers* concludes and publisheth the same in Print to Posterity, that I have undertaken to clear *George Fox* by this Certificate, of all the Charges alledged against him; suggesting also, and saying in these very Words, *That George Fox cannot get an J. B. or T. B. to write or sign any thing right or wrong, that in his sense may tend to his vindication, &c.* as he saith: Now whether this be not most unchristian and uncivil dealing, let the Lord Judge who will repay, and is not only a particular smiting Accusation against *George Fox* (who abhors such a Spirit, and is feared to be *William Rogers*'s own Spirit, that he judgeth others by, else would he have been more Charitable and Christian-like in his Assertion on this wise, seeing that he hath nothing to ground it upon but his own Suggestion.) But also I say, it is a general reflection upon the whole *Heritage of God*, who are truly in Unity with *George Fox*'s Spirit, and are not ashamed of it; it is also an absurd Reflection upon me, and is that which my Soul abhors, as not daring to Sign any thing whatsoever in relation to Truth or the Children of God, but what in the Spirit of Truth my Heart and Soul closeth with.

Neither did *George Fox* know any part of the matter of what I Writ, nor that I was concerned so to do, till it was clearly finished and sent away to a Friend, to be annexed to *George Fox*'s Answer, which I knew he was in hand with; neither do I know whether *George Fox* see it or no, till it was sent away to be given to *William Rogers*, as most particularly concerned therein, such surmising

missing as this God will never bless, let him look to it as he will be served.

And in Answer to the matter, in the first place let *William Rogers* be asked, whether in his Conscience he can believe, that ever I intended to undertake, by my *Postscript*, to clear *George Fox* of all the Charges he had alledged against him, as he says I have (and by his so saying grants that his *Queries* are Charges, which he was loath to do) because of his charging *George Fox* so many times with a Lye, for saying his *Queries* were Charges.

And *Secondly*, seeing that in his Conscience, by the scope of my whole Discourse, which relates to the matter of those two *Queries* about *George Fox* staying from Meetings, as the fruit of a careless libertine Spirit, (as he called it) &c. He cannot but believe (as a very mean capacity may easily gather) that I did not intend to concern my self on that wise, whether hath he acted like a Man of a Christian Spirit, in rendering me (if the fault in that word [*Aspersions*] had been mine) an Offender for a Word?

And *Thirdly*, I would have him speak, whether he did not see the Answer to his *Rejoinder*, in which that point is sufficiently cleared, to any honest well-meaning person, long before his Book was in Print, which his Wife signified the receipt of to me many Months before; and then, I ask him whether he can say, that it was any thing but a treacherous false Spirit in him, that seeks occasion against the Innocent, to render my Paper a false Certificate on the score thereof, with many other abusive Reflections upon me in Print to Posterity; and whether he hath done in this case, as he would have been done by?

For I know he is a Man of that understanding, as to see and acknowledge that where a Word in a sentence happens accidentally to be, (on the account of transcribing, or the like) that causeth the sentence to carry another signification, then the scope of the whole Discourse relates to, or where the Speaker or Writer doth signify that the meaning, or the intent of his mind therein, was not according to the signification of the said Word, but otherwise, as he then expresseth himself; Such an one on such an occasion, according to Scripture Rule, and the Charity that is to be extended to all, is not to be made an Offender; and a clear occasion *William Rogers* had given him, by the scope (I say) of my whole Paper relating to that matter, to know my mind therein; as also I cannot but believe, but that my Answer to this Charge, he had received before he needed to have inserted this matter in Charge against me in Print; and yet for all this, he hath made me (and Published me to the whole World) an Offender for a Word, yea, I may say for a Letter; which is so far from the rule of Christianity, Civil Society, and Honesty amongst moral Men, that its an absurd dishonorable thing for a Man of his supposed Parts, and very nauseous in the sight of wise and judicious Men.

And further, I may tell *William Rogers*, that had he been a Charitable well-meaning Man, and not one that watched for an occasion for Evil, or had he exercised the Parts which God gave him as a Man, he might easily have gathered that, seeing my Name was at the Conclusion of the said Certificate or Testimony, then those Words from which he grounds the Charge were not properly like to be mine, neither indeed were they any of them, nor are they in the first Copy, nor in any Copy that came from me, but had been put in by the Scribe, without my knowledge, in that Copy which it seems came to him, which I cannot but say was a little weakly placed there, (by whom I know not), in as much as that the Letter [*s*] is at the end of the word *Aspercion*, which

should not have been, upon which occasion, *William Rogers* very unfairly (with respect to the material Circumstances appertaining to the Case) and unmanly hath done concerning me; for as I had no Hand in that Word, so, neither had I any thoughts (as my Paper demonstrateth) to concern my self in any concern in relation to the clearing *George Fox* from the Aspersions cast upon him, any further then what the clearing of him from that charge and Aspersions alledged against him might tend as to the invalidating of all the rest; which I must confess, (and as I believe many will conclude) that it greatly tendeth unto.

And further to speak as charitably of the Transcriber, as in Conscience we ought to do, I say, that the little Prologue prefixed to my Paper by him, might be very sincerely done, and not worthy of any such occasion, to be taken on the Score thereof; for to place something at the beginning of the matter, being annexed to another's Matter or Discourse was very properly to be done, whereby, more Intelligibly to distinguish between them; for the Words expressed, taken in the most charitable sense, might not import that it was intended thereby to clear *George Fox* of all, &c. but that they tended to clear *George Fox* of the Aspersions cast against him, that the following matter related to; so all things every way considered, in that Love that thinks no Evil, its clearly seen that for want of matter *William Rogers*, in the malice of his Mind, catcheth at any thing to keep his restless, turbulent, discomposed, fretting Spirit at Work with, thereby manifesting that he runs himself into great mistakes touching the same, not only perverting thereby the thing he aims at, but gives occasion through that means to manifest his folly the more.

Several other abusive reflections *William Rogers* hath cast upon me in his *Rejoinder*, or *Answer* to my Certificate about the matter in charge against *George Fox*, spoken to in the *Answer* to his *Rejoinder*, which touch me not, nor do they hurt my Life and Peace with God; (*viz.*) That I am puffed up with Spiritual Pride; my Zeal turned into Envy; my Wisdom into Folly, whereby I am now become (as heretofore in another case relating to *John Story*) so dexterous in giving forth a false Certificate.

Answer. This is my Comfort in the midst of all, God hath not made *William Rogers* Judge over me, though he would intrude into the Prerogative of *Christ Jesus*, and take upon him that which the Lord hath not given him, therefore never reacheth my Life, and if for my Testimony for God and his Ancient Truth, and the Fellowship of Brethren, and my Zeal for the propagating the Government of the Spirit and Gospel Order in Gods visible Family, and for my tender concern in the holy Exercise thereof I am become vile; I am resolved in the Strength of the Eternal God to keep fast my steadfastness therein to the end of my Days, that I may lay down my Life in Peace, although for my so doing I shall become more vile yet; and I am livingly satisfied, that all his and others Reproaches, which the Lord suffers to be my lot, tends to my Advancement in God, and the knowledge of Truth, and no way lessens my repute in the Hearts of Gods faithful People; and let *William Rogers* and those of the Separate Company do their worst, the Burden in the end shall be their own.

And as for that smiting Charge of my giving forth false Certificates against *John Story*.

There is none, I testify, that I have been concerned in, in relation to him, but

but the Substance thereof shall be stood to, when *William Rogers*, or any of his party less me see what they are, and undertakes to convict me thereof: And seeing *William Rogers* mentions none here, I take no notice of it any further than to manifest his unchristian Spirit that watcheth for Evil, and smiteth behind the Back; neither do I believe will it be of any credit with them that fear the Lord and love Righteousness, and desire to do unto all as they would be done unto.

And *William Rogers* hath no good cause to Impeach me thus; with respect to *John Story*, for many are Witnesses what Kindness and good-will I did bear, with respect to his Eternal good, and keeping his ancient Repute in Truth amongst Gods People, and that I stood by him in his Weakness, so far as any way justifiably I could in excusing of him, until he became my Shame, through turning his Back of the Lords Kindness, and the Brethrens too; and became hardened in Evil, till the Lord gave him up to a Reprobate Mind: And I bless God that the good-will I bore to *John Story*, and my care whilst his Day lasted, and my Testimony born against a backslided sort, the reward thereof is returned into my Bosom, having cleared my Conscience every way thus far concerning him, and the rest of them; let them consider of it in time, as they will Answer the same before the Lord in the great Day.

John Warbling.

THE END.

FINIS

Wm. William Peters